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## ABSTRACT

The relationship between the humanities and environmental policy questions is explored in this final conference report. Emphasis was on underlining the role of ethical questions and human aspirations, as well as empirical inquiry, in environmental quality decisions. The two-day program in Tallahassee, Florida, involved public officials, community leaders, environmental educators, and humanities scholars. They focused on definitions of "environmental quality" and "quality of life" in light of the role of humanities in helping redefine our values such that demands on ecosystems might decrease although population and urbanization increase. It was agreed that formal and nonformal ongoing environmental education programs are helping to direct human aspirations in ways which foster justice and environmental quality. However, there is still a need to develop policymakers who view problems and shape trends in a holistic, interrelated manner. (AV)

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QUESTIONS OF VALUE AND MEANING IN STATE ENVIRONMENTAL POLICY:  
A STATE-WIDE CONFERENCE FOR DIALOGUE AT THE BICENTENNIAL

FINAL REPORT

Co-Directors:

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and Provost, Florida State University

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Science and Human Affairs Program, and  
Principal Investigator, Religion-Social  
Studies Project, Florida State University

Peter A. Butzin, Director, United Ministries  
Center, Tallahassee, Florida 32301

Conference Dates:

Sunday, April 25 to Tuesday, April 27, 1976

Project Period:

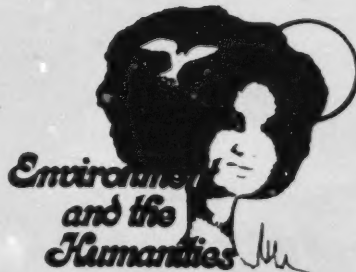
March 1, 1976 to June 30th, 1976

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## OVERVIEW

Our proposal to the Florida Endowment for the Humanities urged the funding of a State-wide conference on the humanities role in environmental awareness and policy formulation. The Florida Endowment for the Humanities funded the Project, which included pre-conference planning with agencies and community environmental groups and involved a post-conference follow-up document. The specific focus was the Florida Master Plan and Action Guide for Environmental Education document. By legislation the Department of Education's Environmental Education Program is charged with the responsibility not only to involve schools and school children in increased environmental understanding, but also all educational institutions (e.g., colleges, community colleges, universities) and community environmental groups (e.g., Garden Clubs, Audubon Societies, community museums, etc.) in its planning and dissemination activities. The conference provided input for the continuing revision of the Master Plan and for planning educational programs by State agencies, educational institutions, and community groups.



## CONTENTS

|                                                    |     |
|----------------------------------------------------|-----|
| Overview                                           | 2   |
| Table of Contents                                  | 3   |
| Rationale for the Conference                       | 4   |
| Conference Plan and Objectives                     | 5   |
| Staff Responsibilities                             | 6   |
| Conference Program                                 | 8   |
| Conference Report: Abstracts of Speakers' Remarks  | 9   |
| Conclusion and Evaluation                          | 45  |
|                                                    |     |
| Appendix A: Publicity Procedures                   | A-1 |
| Appendix B: Speakers Who Could Not Participate     | B-1 |
| Appendix C: Material Distributed at the Conference | C-1 |

## RATIONALE

Environmental decision-making is thought to be a scientific task involving only empirical questions and concepts from the natural and social sciences. This common view omits humanistic content and ethical questions which environmental quality decisions might entail. Perhaps environmental policy makers in Florida ought to deal with ethical questions, philosophical considerations of our self-understanding, and serious reflection upon lifestyles and social obligations. Effective environmental policy decisions in Florida ought to result from community participation in long range choices involving personal freedoms and the common good.

The Bicentennial celebration year, with its focus upon HORIZONS, provides an additional impetus for personnel in State agencies, citizens in community-based organizations and leaders in education to come together and deal with the humanistic content and ethical questions involved in State environmental policy. For example, one great issue of our time (and in our foreseeable future) is that of consumption. Given our view of ourselves and our destiny, we have created a lifestyle that consumes enormous quantities of non-renewable resources, affects the quality of the environment for all time, and affects persons far beyond our own immediate space. Obvious expressions of conflicts arising from our pattern of consumption are the energy cost debates, the State purchase of endangered lands, and the rising temperature of the discussions of private property rights vis-a-vis the State's concern over the general welfare of the community. Less obvious, but equally pressing, are ethical dilemmas involving our food production and consumption in a hungry world, trade patterns in resource use, population growth, measures of just economic cost and of standard living.

The conference enabled all participants to learn of the ways in which the humanities -- their content and questions -- might help us as educators and as policy decision-makers to form more responsible policies with a greater vision of ourselves and our obligations. The main humanistic disciplines involved in the conference were religion, philosophy, and ethics. However, history and english scholars were included in the deliberations.

The conference did not seek specific "solutions" as to how to educate others or as to how to handle issues of consumption, land-use, etc. Instead, the conference dealt with alternative ways to cope with questions of meaning and value which are inherent in environmental debates. The hope is that this conference will broaden our individual perspectives of the environmental quality debates in Florida and yield alternative ways to broaden the perspective of educational programs throughout Florida by involving the humanities.

While all of the conference sessions were open and the public invited, two different kinds of sessions were planned.

First, at two evening sessions, scholars spoke of broad concerns about the humanities in improving environmental awareness among the general population in Florida. These reflective programs

included academic humanists speaking and responding, and with dialogue with the audience. These sessions were highly publicized in Tallahassee and within governmental agencies.

Second, the two days of working sessions involved academic humanists, environmental educators, State agency personnel, leaders in state-wide environmental groups, and members of the State Environmental Education Advisory Council. Others given specific invitations were Girl Scout, Boy Scout leaders, religious educators, Sierra Club, Audubon Society, Garden Club, and Wildlife Federation leaders, museum directors, and other community-based adult educators in formal and non-formal settings.

Specifically, our target audience for the working sessions included:

- State Environmental Program Administrators
- Federal Environmental Program Administrators
- Department of Education Environmental Education District Coordinators
- Environmental policy formulators in State-wide organizations (e.g., Florida Audubon Society Board Members, etc.)
- Legislators and legislative committee staff members

#### PROJECT OBJECTIVES AND PROJECT PRODUCTS

- 1) The two evening sessions should each involve an audience of at least 300 persons from State agencies, community interest groups, and educational communities.
- 2) The working sessions will involve 100 persons who will become more familiar with the involvement of the humanities in environmental awareness and policy considerations. These persons will actively contribute to the conference and will be important disseminators of the perspective and papers produced by the conference. We estimate 100 persons who are in important positions within agencies and community groups concerned with environmental planning and awareness.
- 3) A small packet of pre-conference materials will be prepared and distributed to those persons registering. It will consist of several articles, quotations from the State Master Plan, and the objectives and format for the conference.
- 4) A post-conference report will be prepared and distributed to those participants in the working sessions and to others requesting copies (250 copies will be printed -- at no cost to the Florida Endowment for the Humanities). We estimate that the report will be fifty pages long. Copies will be made available to environmentalists in other States through the Federal government's ERIC system.

- 5) A Final Report to the Florida Endowment for the Humanities which will include an evaluation of the conference. This Final Report will also include pre-conference and post-conference materials.

#### RESPONSIBILITIES OF PROJECT STAFF

Robert A. Spivey, Provost, Arts and Sciences Division, Florida State University; Professor, Department of Religion; and Executive Director, American Academy of Religion.

##### Joint Conference Planning with staff and co-sponsoring agencies

Coordinator for participation by FSU humanists

Review and edit pre-conference materials, conference report, and final report to the FEH

Coordinator for the two evening sessions of the conference

Conference program participation

Peter A. Butzin, Director, United Ministries Center, and PhD candidate, History Department, Washington University, St. Louis.

##### Joint Conference Planning with staff and co-sponsoring agencies

Coordinator of local publicity and local arrangements

Coordinator of registration and mailing pre-conference and post-conference materials

Arrangement of conference A-V presentations (slide-tape and films)

Review and edit pre-conference, post-conference, and final report materials

Coordinate two evening sessions with Provost Spivey

Conference program participation

Rodney F. Allen, Associate Professor, Science and Human Affairs Program, Florida State University.

##### Joint Conference Planning with staff and co-sponsoring agencies

Coordinator of national publicity

Plan and write pre-conference materials with David LaHart

Plan and write post-conference document with David LaHart

Prepare and tally evaluations with David LaHart

Coordinate the two days of working sessions with David LaHart

Conference program participation

David E. LaHart, Research Associate, Environmental Education Project, FSU, and  
Director, Environmental Services, Inc.

Joint Conference Planning with staff and co-sponsoring agencies

Coordinator for publicity with State agencies and State Community Groups

Coordinator for State agency participation

Prepare pre-conference and post-conference materials with Rod Allen

Prepare evaluations and final report with Rod Allen

Coordinate two days of working sessions with Rod Allen

Conference program participation



## Sunday, April 25th

First Presbyterian Church  
Park and Adams Streets  
Tallahassee

7:30 PM

Welcome C. Richard Tillis, Director, Florida Office of Environmental Education

Introductions, Robert A. Spivey, Provost, Arts & Sciences, Florida State University

"Religion and Nature"

Huston Smith, Thomas J. Watson, Professor of Religion, Syracuse University, New York

Response:

Arthur Canaday, General Counsel, Office of the Governor

Joel Kuperberg, Vice-President, Trust for Public Lands

Coffee and Dialogue

## Monday, April 26th



Trinity United Methodist Church  
120 West Park Avenue  
Tallahassee

8:30 AM

Coffee

Welcome, C. Richard Tillis

Setting the Stage:

The Concerns of Several Who Know Where The Action Is!

C. Richard Tillis, Moderator

Arthur R. Marshall, Citizens' Coalition for WATER!

Harmon Shields, Executive Director, Florida Department of Natural Resources

John R. Middlemas, past Chairman, Department of Environmental Regulation Commission

O.E. Frye, Jr., Director, Florida Game and Fresh Water Fish Commission

Ken Woodburn, Environment Advisor, Office of the Governor

J. Hyatt Brown, Chairman, House Growth and Energy Committee, Florida House of Representatives

Dialogue with audience

11:30

*What Can the Humanities Say to Persons Facing Environmental Quality Decisions?*

Rodney F. Allen, Moderator

John Priest, Department of Religion, Florida State University

David P. Gruender, Department of Philosophy, Florida State University

Lawrence Cunningham, Department of Religion, Florida State University

John E. Stephany, Florida Association of the American Institute of Architects

Dialogue with audience

(One hour luncheon break will occur at a convenient point in this panel)

*Some Thoughts on the Humanities and Environmental Quality*

Carla Palmer, Florida Audubon Society

William Hammond, Lee County Schools

Small Group Discussions

Film: "Where All Things Belong"

4:00 PM

Adjournment

## Monday, April 26th

Trinity United Methodist Church  
120 West Park Avenue  
Tallahassee

7:30 PM

Welcome and Introductions

Shirley Taylor, National Sierra Club

"A Time To Decide: The Environment and Human Values."

Marjory Stoneman Douglas, President, Friends of the Everglades

Response:

Raymond K. Shelton, Professor of Chemistry and Physics, Florida State University

Coffee and Dialogue

## Tuesday, April 27th

Trinity United Methodist Church

8:30 AM

Coffee

*When It Comes to Environmental Quality and Policy Decisions, What Do We Want To Say?*

Rodney F. Allen, Moderator

Chris Jensen, Florida Petroleum Council

William McGill, Tallahassee-Leon Community Action

Shirley Taylor, National Sierra Club

Art Halgren, Florida AFL-CIO

10:15

Response:

John S. Hutchinson, Leon County Schools

David E. LaHart, Regional Director, Florida Wildlife Federation

11:00

*What Can the Humanities Say to Citizens About Environmental Quality Concerns?*

Peter A. Butzin, Moderator

Richard Rubino, Department of Urban and Regional Planning, Florida State University

Louise Blackwell, Department of English, Florida A&M University

Charles William Swain, Department of Religion, Florida State University

Jackson Lee Lee, Department of Religion, Florida State University

Dialogue Sessions

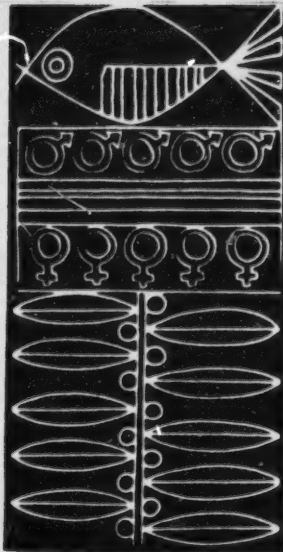
1:00 PM

Final Comments and Evaluation

C. Richard Tillis

Peter A. Butzin

CONFERENCE REPORT: ABSTRACTS OF SPEAKERS' REMARKS



*This section is devoted to abstracts of the papers presented at the Conference. The reader should keep in mind that the following is not a transcription of the Conference, nor have the participants read and approved the following abstracts. The abstracts are taken from material supplied by some speakers, notes taken at the Conference, and/or tape recordings of varying quality of the Conference presentations.*

*Persons quoting material from these pages should take care in attributing remarks to the speakers, since the abstracts are the result of filtration -- filtration through the hearts and minds (and the pens) of various persons in the Conference audience!*

SUNDAY, APRIL 25th, 1976

OPENING SESSION OF THE CONFERENCE

Following the Welcome by C. Richard Tillis, Director, Florida Office of Environmental Education, Robert A. Spivey, Provost, Arts and Sciences, Florida State University, introduced the main speaker.

Dr. Huston Smith is Thomas J. Watson Professor of Religion and Adjunct Professor of philosophy at Syracuse University. His teaching career has been devoted to bridging intellectual gulfs: between East and West, between science and the humanities, and between the formal education of the classroom and informal education via films and television.

Born of missionary parents in Soochow, Dr. Smith lived in China until he was 17, his youth there providing an appropriate background for his subsequent interests in comparative philosophies and religions. He has returned to Asia six times for field work and his book on world religions, The Religions of Man, has sold over a million copies.

Before assuming his present position in 1973, Professor Smith taught for fifteen years at the Massachusetts Institute of Technology. He arrived there as the first Professor of Philosophy the Institute had appointed since its early days; when he left, M.I.T. had a full-fledged Philosophy Department with one of the ranking graduate programs in the country.

Author of over forty articles in professional and popular journals, his books, in addition to the already mentioned Religions of Man, are The Purposes of Higher Education (Harper & Row, 1955), The Search for America (Prentice-Hall, 1958), and Condemned to Meaning (Harper & Row, 1964).

Prior to his talk, Professor Smith wrote the following summary statement:

#### THE HUMANITIES AND ENVIRONMENTAL AWARENESS

The prevailing opinion seems to be that what the Humanities have to contribute to policy discussions is different values. This is not mistaken, but it does not carry the analysis far enough. For from whence does their alternative corpus of values -- presumably higher, more responsible and enlightened -- derive? Who (or what) gives the Humanities their superior and redeeming value-perspective, assuming that superior and redeeming it really is.

My thesis is that it is futile to talk of alternative values without talking of alternative views of reality, for values derive from being. The basic question is not axiological but ontological. So the question becomes: What alternative view of reality do the Humanities have to announce in this Bicentennial year?

I think there is one, and after quickly establishing the nature of the problem along the lines of the preceding sentences, two-thirds of my time will go to sketching the view of reality that implicitly animates, or should animate, the Humanities, and the remaining third to indicating the value and environmental consequences that follow from it.

\* \* \*

Professor Smith began by observing that when it comes to environmental issues the usual tack is to point to the humanities as the source of alternative values. The humanities can offer such alternative values, but that is not primary. The more fundamental offering of the humanities -- and the route to making any new values part of our being -- is a differing sense of reality.

According to Professor Smith, today the perspective of the Western World leads to destructive behavior. We do not see our own viewpoint (our world-view, or sense of reality) because it is our own. But our sense of reality tells us that nature is very much unlike ourselves.

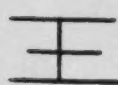
- a. Nature is unfeeling;
- b. Nature is not related to us, not reciprocally related to man; and
- c. Nature has no rights of its own.

In human history before 1700 AD, religion supplied an alternative view of nature. Throughout history to 1700 AD, human beings had a sense of reality which fostered a caring, reciprocal relationship. Professor Smith offered four examples of this different sense of reality.

- a. First, he discussed his most prized possession -- a bark painting of an emu performed by our contemporary on the earth, an Australian Aborigine. The mind-set of the painter was such that, before going forth to hunt and kill an emu to eat, he would create one by painting so as not to diminish the population of emus. He needed food and the emu would give its life for his survival. The painter would create another in its place -- before the hunt.

b. Second, in structuring time, the Hindus in their ancient texts divided cosmic time into four cycles, etc., computing that time as 4,320,000,000 years. Why this number of years? This was a great mystery to scholars for a long time (and may still be a mystery) but recently this time-frame can be understood by figuring multiples of the human heart beat. The human heart in optimum condition beats 60 times per minute, and one can compute the Hindu time structure from that. The point is that the macrocosm is a reflection of the microcosm. Parallels pervade the universe.

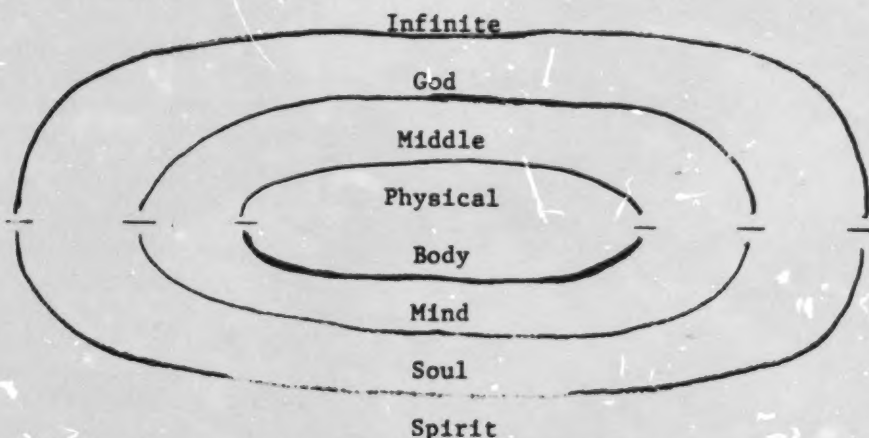
c. Third, in China, the writing symbol for "king" looks like this:


 heaven  
 man  
 earth

The king connects all three domains. That is, in each early culture there was a central, cultural-social mechanism to connect these three features of life. Today we search in vain for such cultural-social devices.

d. Fourth, Tibetans have developed the capacity to sing in three notes at once. In their sense of reality, reality is waves; waves are energy; and energy is sound. In singing, the central question asked by Tibetans is "What sound does your life resonate to?" The Tibetan sings to the wave-lengths of the deity being invoked. Similarly, the Native North American lives in a sacred landscape which embodied a lifestyle that displayed a oneness with nature. What the Indian had, the world has lost -- the reverence for nature which is seen as a complex, delicate web of life (reciprocal relationships with macrocosm and microcosm paralleling).

Professor Smith illustrated this point with a diagram. Man is a reflection of the universe. The microcosm mirrors the macrocosm.



These lines may be joined so that we have circles, connectedness.

Today, things in nature may not be as unrelated as we had supposed. Our view is not really required by science. More important, the "scientism" philosophy has been misread. We believe in an aberration of science. Our view is outmoded.

Professor Smith pointed to some phenomena in everyday life which are related but perplexing to explain in traditional scientism terms. More important, he moved to question some of the underlying assumptions of modern science and said that we are moving to some sort of "post-modern science."

- a. Matter is derivative from something not itself material and not ultimate.
- b. The smaller the material, the more binding force it has. Smith used a small vacuum and its energy as an example. The forces that bind things together are stronger the smaller those things are (example, the binding forces in a family vis-a-vis the binding forces in the world community of persons).
- c. Time and space are relative.
- d. In the great studies of neuro-physiology, the brain is studied. But the mind is not the brain. It is a dimension of ourselves that eludes a physical category.

Perhaps, Professor Smith asserted, we are going to need some of that earlier religious world-view in a new context and form to survive. That religious world-view might be rediscovered around three concepts and implicit questions:

- a. the notion of control -- We need to question whether "The more we control nature, the better things will be." Do we really want to be in direct control? Are we clever enough to do this well? (To which Professor Smith added some questions about man's ability to control his liver, if he were in direct control!).
- b. the hope of progress -- "What is progress?" Professor Smith quoted from a University of Chicago professor's book, Stone Age Economics, wherein the author asserted that Stone Age persons -- hunters and gatherers -- were the original affluent society. They only worked two to three hours per day, while we work hard for sustenance. Our life is a life of hard labor, We have a world of starvation, violence, alienation, etc.
- d. the notion of evolution -- Even Darwin's theory is under question.

## RESPONSE

Arthur Canaday, General Counsel, Office of the Governor

Mr. Canaday based his response upon Professor Smith's conception of differing views of reality which conflict. He noted that as a person working on State policy matters it is clear that the environmentalists have one conception of reality. But others, the industrial interests and the poor, have alternative views -- and the values which accompany those other realities.

One's sense of self interest and need affect one's values. Today economic scarcity, inflation, and recession, have impacted values and social policy. The Westinghouse-Tennaco Project (Off-Shore Power) in Jacksonville offers a case in point. The environmental interests wanted to preserve marshes. The industrial interests wanted to produce the off-shore power plants, stimulate growth, and make profits. The black community of Jacksonville came to identify with the job potential of the industry over the preservation of the marshes. The decision thus

went to the power plants.

The environmentalists have come off as a club of middle and upper class, comfortable people who want to dictate policy in order to preserve their comforts and the landscape. But State policy is for all of the people. If the environmentalists want to affect policy they are going to have to communicate with others. They must not only discuss questions of the common good in long-range terms, they must come to grips with the problem of social justice now. This sense of immediacy is felt by the poor and by people whose jobs are in danger. They want security and they want economic needs fulfilled now...not delayed gratification. Arguments cast in abstract scientific concepts are not adequate. Long-term visions of doom and destruction are not impressive for people feeling doom this evening.

Joel Kuperberg, Vice President, Trust for Public Lands

Mr. Kuperberg attempted a response between the daily political concerns of Mr. Canaday and the theoretical concerns of Professor Smith. He began by reading from his list of hero science-scholars.

He first quoted from Loren Eiseley's The Immense Journey (1946) where Eiseley invites his readers to slip back in time through the evolutionary process until they are earless and eyeless, until they are in the primal ooze and juices, until they are in the briny sea, and then in the billowing clouds of hydrogen and oxygen. Even then, Eiseley tells us, the mystery of the universe and life would be clouded from our view. We know a lot, but the ultimate is hidden from our rational, empirical knowledge. We are still in the realm of mystery, not mastery.

Mr. Kuperberg quoted Paul Sears to the effect that no species has ever extended beyond the ability of the eco-system to support it, nor has it extended far by destroying the systems of which it is a part. There are indeed truths -- if not ultimate truths. There are truths that we ignore only at our peril.

Proceeding to Raymond Dasmond, Mr. Kuperberg observed that as each species disappears from the earth and as bits of open space vanish, the free human spirit is diminished as well. In are in danger of destroying those ingredients which make us human beings.

From Aldo Leopold, Mr. Kuperberg drew the idea of a land ethic, which views nature as having rights independent of man. Wild country has its own virtues. We need to refrain from building highways into nature and concentrate upon building pathways into human understanding.

With Dennis Meadows' Limits to Growth, Mr. Kuperberg declared that the greatest threat to humanness is population growth. Population growth proceeds today in such a fashion that we go from one balance to another between the size of the population and its demands to levels of such things as 1) material standard of living, 2) human freedom, 3) quality of water, air, etc.

Building upon these quotations, Mr. Kuperberg observed that as population grows we lose the binding forces (that Professor Smith mentioned) of the smaller groups and communities for the weakness of the vast organizations. Man builds

artificial systems -- beginning with a trading post or a gas station that grows into a huge city -- which not only are artificial, but are large and complex. We forget that there is a limit to the growth of organisms, and, beyond the limits, they are self-destructive.

In conclusion, "Man may have slipped the bonds of natural limitations... but he is going to pay." Stressing their conservative economics, chamber of commerce presidents say "There is no such thing as a free lunch." Mr. Kuperberg agrees but in another sense! As Nat Reed declared with the title of a recent speech "Who Ate Tomorrow?" human cultures have more words for those who preceded them than for those who have yet to come. We need to worry about the future, about living today by eating tomorrow. The humanities need to remind us all about our obligations, our duties, and our future together.



MONDAY, APRIL 26th, 1976

## SETTING THE STAGE: THE CONCERNS OF SEVERAL WHO KNOW WHERE THE ACTION IS!

Following a Welcome by C. Richard Tillis, Director, Florida Office of Environmental Education, the morning panelists began.

### Arthur R. Marshall, Citizens' Coalition for WATER!

Arthur R. Marshall said he thought in terms of diagnosis, prognosis, and response. On the battlefield at Gettysberg, there is an iron fence on a hillside. This is known as the highwater mark of the Confederacy, and every American should see it. At this point the Confederacy, with its impossible goals, reached the height of its success and declined. Our goals today are as ephemeral as those goals of the Confederacy. We too have reached our highwater mark, but few persons can see our fence. We cannot continue our addiction to high energy living. We can no longer measure our success by increases in the gross national product (GNP).

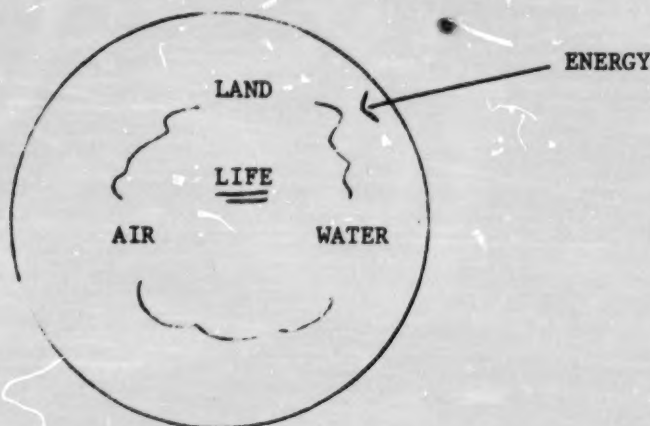
At this conference, Art Marshall said we had to consider the meaning of the word environment. The scientists studying environment need a sense of totality. Unfortunately, many persons see the environment as birds, or wilderness, or cute animals. But the environment relates to man as well as to wildlife. The deterioration of wildlife is related to the degradation of mankind.

Science, the humanities, and other areas of study are too specialized. We should be able to consider together and work together to grapple with the quality of life for all life and life support systems. In Florida, we have many endangered plants and animals. Some people do not care at all, others are really concerned about the extinction of specific wildlife species. When mankind destroys a species we are claiming wisdom superior to the wisdom of creation -- and we ought to reflect upon what this means for us all! But the environment is not confined to the "great out-of-doors," "the wilderness," etc. Cities are also environments and they are eroding to the detriment of city dwellers.

Mr. Marshall proceeded to show how science, humanities, environment, and decision-making/implementation were related. He argued that these were all too specialized and artificially separated from the workings of the real world. It is difficult to communicate across speciality lines in these areas. But the need to share knowledge and wisdom is occasioned by the fact that the problems (resources, population, pollution, etc.) constantly tell us that we are all bound together in the awesome, magnificent Creation. "Let us tend the Earth, and it will tend us."

We are also the inheritors, if not the creators, of the myth that science is our predestined benefactor. Science and technology will save us! Adore technology! We need to discern the limits of science and its proper role. Science does not know all there is to know about nature, and probably never will. Although science has its own stringent ethics of performance in seeking knowledge, it does not have the ethical-philosophical values which are important in its use. Many useful techniques developed from scientific knowledge, like medicine, agriculture, etc., will be doomed because of the increased energy requirements. There is no possibility whatever that we can divorce ourselves from dependency on space, air, water, and energy.

Beyond the search of science for facts about life systems, Mr. Marshall pointed to a higher level search to discern similarities that exist between apparent dissimilar systems. He mentioned Isaac Newton's relation between the apple and gravity as such a similarity. Life support systems of every form have four basic features.



"The balance of my statement consists of certain principles, methods and philosophies (an environmental "code of action" which I have assembled over twenty-five years) which I believe are applicable to such struggles anywhere. Since these are my own formulations, I alone share blame for them.

"I know the list is not complete; nor are its elements perfected. I doubt they ever will be simply because no one - not all of us together - are masters of the intense and complex game we play. I also recognize that ecologic differences, social differences, and governmental differences will necessitate local modifications of my basic concepts, but I doubt that fundamental revisions will be necessary.

"I put these thoughts before you - perhaps with more audacity than sagacity - for the reason that they deserve wider attention, analysis and strengthening - for the protection of wetlands and of many other besieged life-support systems. The items are in no especial order.

1. All life-support systems (wild and urban) operate under the same laws of nature. All life depends on the continued viability of these systems. I therefore propose - in order to give direction to what seems a chaotic lack of purpose - that people and governments everywhere adopt the preservation of life-support systems as their primary aim and purpose for at least the next twenty-five years.

2. Certain repetitive phenomena are inherent in any life-support system which is significantly disturbed by man. I believe these phenomena are universal, universally applicable to all life systems. I express those phenomena in the following "algebraic notations:"

"All of which says:

a. We are dealing with integrated systems in every environmental problem.

b. No pristine system is as efficient in maximizing the production of desirable forms of life as man can induce by rational intervention.

c. Intervention by man can bring life systems to a higher level of efficiency, to an optimum in production of desirable species of plants and animals. This is the "creative intervention" concept proposed by Dr. Rene Dubos.

d. Continued intervention by man along a given course of action will cause a decrease in efficient production of desired species because man doesn't know to stop. That decrease in efficiency will inexorably follow the accelerating path of an exponential curve. Its genesis will be announced to us by a series of symptoms of distress as the system undergoes increasing strain.

e. After some time period in which the viability of the system will become increasingly precarious, a critical level of efficiency will be reached. Pressures on the old system will then be relieved (like steam pressure through a pop-off valve) by a precipitous decline and conversion of the old system into a new one.

f. The new system will be very productive, but the species - and other values - which were prized in the old system will be largely eliminated and replaced by new species, and other values, which man does not highly prize.

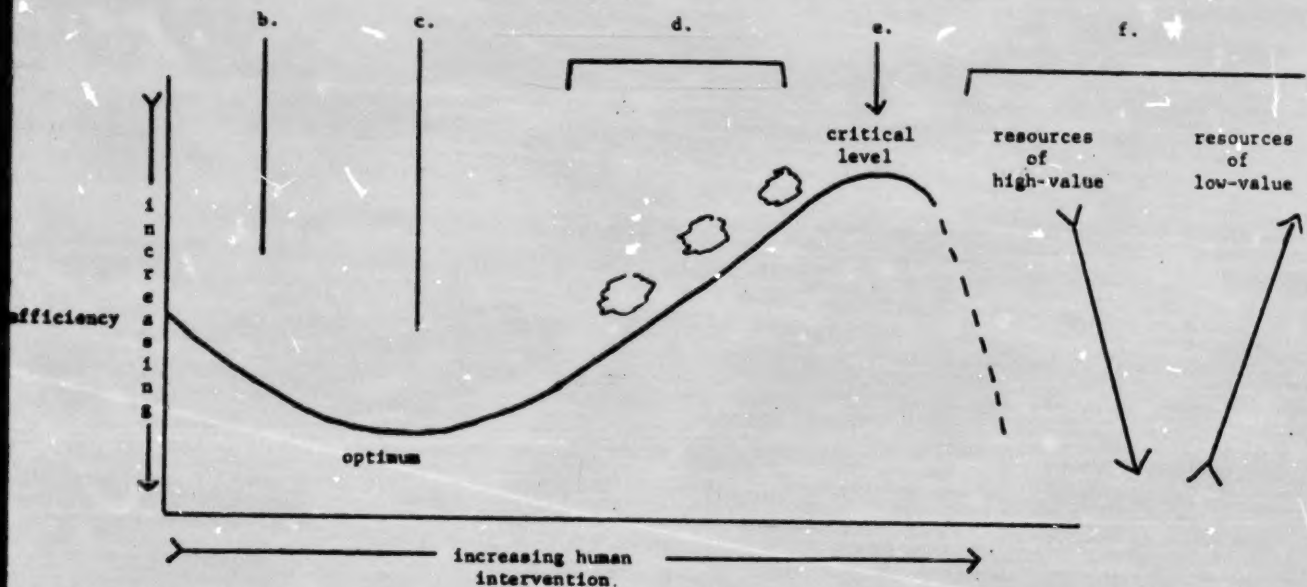
g. These concepts are applicable to the behavior of such assorted systems as lakes, bays, wetlands, rivers, farms, forests and cities. They are also applicable to the behavior of that system we cherish above all, the human body, and are in fact, the primary basis of modern medical diagnosis and prognosis. Ill human bodies produce signs and symptoms of distress for which the physician searches in developing diagnoses and prognoses.

"These concepts are universal in their meaning; they indicate that there are universal similarities of function in what have commonly been regarded as dissimilar systems. While simple accumulation of fact is a salient purpose of scientists, a higher purpose is to recognize and define similarities between functions, phenomena and systems which were never known to have them.

"These concepts offer all of us an understandable mode of comprehending the functions of systems under human disturbances. They enable diagnosis of ecosystem conditions by the symptoms of distress they display at some point. They also tell us that in development of prognoses, we are often forced to make changes in direction of 180 degrees.

"Finally, they announce that "treatment" of a system after it has released its pressures (i.e., collapsed) will be impossible at worst; costly in dollars and energy and traumatic in the sense of surgery at its best.

3. In addition to the ecological side of ecosystems questions, there is a societal side. This is clearly the tougher arena. The diagnoses and prognoses of scientists and of an array of other vital professionals are nothing more than informational if society fails to make effective, rational responses.



CURVE OF EFFICIENCY

In their pristine condition, Florida soils and surface lakes were infertile. Years ago we began to add fertilizer to the soils and run-off made the lakes more productive. They reached optimum efficiency with exotic plants and fish. Now we are moving away from optimum efficiency and the signs of stress are appearing: ooze, scum, fish kills, etc. This tells us that we are reaching the critical threshold and collapse. The same process applies to the Everglades, to farms, to urban areas, etc. We can see the process of optimum efficiency operating in highways, schools, churches, indeed in all environments.

The city's optimum size is a real consideration. What is a city but water, air, and land with a great amount of energy added? The larger the city the more energy. A small town grows with increased energy inputs, a fossil-fueled eco-system. Optimum size is measured by the cost and energy input per capita. Some cities are too small to use energy efficiently, some are too large and face collapse. As a city becomes large and has stress -- it approaches the critical threshold with sewer systems, transportation, etc. The usual approach has been to shoot in more juice -- e.g., build more schools, highways, sewer plants, water wells, etc. Taxes soar. The city fails to provide services and it goes to the federal government for help (to repeat the process), bonded indebtedness goes up, and the city becomes ungovernable and collapses.

We are on the critical threshold and driving on, rather than turning back. The government's response is to drive on. When there is no longer enough energy, the city cannot support as many persons and suffering occurs both in human and environmental terms.

Mr. Marshall noted that it can take many years for deterioration to occur. When stress appears it is often too late. We need to take more care, the closer we get to critical thresholds.

One insightful book can help us. Walter Cannon's The Wisdom of the Body (1932) presents the human system in such a way that we can discern parallels with the lake and city systems. All are self-regulating. The system works to try to maintain an optimum condition. In the body we cannot see disease, but recognize symptoms. The ecosystem biologist needs to learn to recognize the symptoms of ecosystems so we can treat it before the balance gets out of control. Treatment is to remove the intervenor -- the ingredient which has entered the system and is causing the disruption of optimum conditions.

Diagnosis, prognosis, and response. They are the keys in the wisdom of the body and medical treatment -- and in the treatment of life support systems.

The humanities can help us establish goals -- the goals of government, the goals of industry, and the goals of life together. Today, our working goals seem to be -- burn up all the energy, consume all the organic soils, endanger wildlife, and increase the federal debt. We must work together -- scientists, humanists, and the public -- to redefine PROGRESS. We must recognize the wisdom of life-support systems. We must recognize the significance of process over time. We must recognize that we cannot stop progress -- it is its own best cure!

J. Hyatt Brown, Chairman, House Growth and Energy Committee, Florida  
House of Representatives

Beginning with the growth and passing of a star as an analogy to Mr. Marshall's model, J. Hyatt Brown expressed his view of the necessity for planning in Florida. We need to identify costs now versus costs later, when considering growth and development.

From a personal vantage, Representative Brown said his "natural me" wanted to revert to childhood ("How it was."), remembering the good things of a rural youth that his child cannot have. His "sophisticated me" responds to external vibrations...the real world of conflicting demands and aspirations. All of us, Representative Brown pointed out, are a combination of these two urges.

The Local Government Comprehensive Planning Act of 1975 was a big step forward for environmental regulation in Florida. But to continue such advances will need prosperity, adequate earning power in people's hands. The environmental priorities which he sees in Florida are:

1. Preservation of water supplies and water quality;
2. Waste disposal;
3. Transportation systems

These are the first ingredients in maintaining the quality of life, but how much are we willing and able to pay now? The problems are not self-solving. In Florida we have a low per-capita tax. Representative Brown thinks that it is impractical to think about cutting off the flow of people into the State. Florida must cope with future growth on limited fiscal resources. The need is for responsible groups to pay now in order to save later.

Ken Woodburn, Environmental Advisor, Office of the Governor, Tallahassee

Mr. Woodburn began with the assertion that people in government know what the problems are -- but not the solutions. Since 1971 when Governor Askew came into office, the population of Florida has grown by 1.5 million persons. The environmental impact of growth is clear. Water supply and quality are the most important environmental priorities.

But once one has identified the problems, has set priorities, and seeks solutions, it is important not to be dogmatic. It is necessary to learn all viewpoints: historical, geographic, natural, science, etc.

To policy-makers and planners the answers are more perplexing than clear. For example, you may have read Jose de Castro's Geography of Hunger with acceptance until you read Harrison Brown's response in The Challenge of Man's Future. The planner reading Jane Jacobs' The Life and Death of American Cities can see diverse positions on the problems of environmental decay in America's great urban centers. Mr. Woodburn reported that he is currently reading two books -- Professor Parkinson's Big Business (a defense of the multi-national corporations as change agents) and E.F. Schumacher's Small is Beautiful, which argues the contrary position.

In sum, the answers for policy-makers are lacking. Notice the array of definitions for the optimum size of cities. It all depends who you read and what criteria are used.

As an advisor for the Governor's office, Mr. Woodburn quoted some concerns that people express in letters. People, for example, who came to Florida to retire on fixed incomes, write that they are trapped by energy bills that top their other costs of living. As the use of fossil fuels increases, the costs soar. Environmental quality will be affected as will the people using such fuels. It is important to remember that the great growth of Florida has been paralleled by the development of air conditioning and the energy industry.

Nowhere is the array of conflicting answers more evident than in the energy field. We have gone from human power to animals, wood, coal, gas, solar, and nuclear. The reports on the future of solar power are mixed. The debate on the use of nuclear power -- "wave of the future or route to disaster" -- is confusing to the great mass of people and to policy-makers.

O.E. Frye, Jr., Director, Florida Game and Fresh Water Fish Commission

Mr. Frye chose to confine his remarks to three specific areas: 1) the politics of environmental management, 2) water quality, and 3) alligators.

The need to spend dollars on water quality control, Dr. Frye said, was seen by some as a waste. Environmentalists were often blamed as the cause of inflation, recession, and the loss of jobs in Florida. The Golden Days of the 70s are past. But we have made strides and concerned people ought not lose heart. He explained that things are self-determining, like cities which reach a peak and fall off.

Today cities are realizing the necessity for planning. The work of J. Hyatt Brown's Committee (master planning in the State) shows that the people are concerned and that government responds. The action on the Marco Island development is a good case in point and the effort to preserve other areas will be easier as a result. The Game and Fresh Water Fish Commission pointed out the problems of the Cross Florida Barge Canal and the case was "won" by environmental interests.

While Dr. Frye does not think that governmental agencies should have veto power on such projects, agencies can effectively speak out on problems.

On water quality, Dr. Frye pointed to the errors of water management. Based upon the simple idea that we should conserve water when there was too little and remove water when there was too much, this worked against the maintenance of water quality. The natural cycle (such as Tallahassee lakes going dry in about 15 year cycles) was a healthy phenomenon. The stabilization of water levels is no longer the answer to water quality. Today, the efforts to improve Lake Kissimmee are not meeting opposition as had been true earlier. People learn.

On alligators, Dr. Frye noted that these animals are integral to the Florida scene and the objective was to keep them around. But the population of alligators has increased rapidly since their protection. The problem has reversed -- there are too many alligators. Today, the issue is -- "Can we take action on the problem before people get turned off, take the law into their own hands, and begin to destroy alligators?" The population needs to be managed and the question is, how to do it responsibly? One proposal for the State to harvest gators and market the hides is currently very controversial. Linked to it are questions about whether the government should deny people the right to choose whether they want to wear 'gator shoes, seal coats, etc. -- especially if it does not harm the resources.

#### Carlton Jackson, Florida Department of Natural Resources

Speaking for Mr. Harmon Shields, Mr. Carlton Jackson began by quoting the conference program -- "What can the humanities do to affect environmental quality decisions and policy-makers?" -- restating it as "What can people do to assist in making environmental policies?" He asserted that we as citizens can be effective instruments in environmental decision-making.

Mr. Jackson summarized the main point of each speaker and observed that there was a general feeling that people must become involved directly in decisions of governmental bodies. While we need more citizen involvement, there are solid examples of government agencies following the wishes of the people. For example, the Department of Natural Resources is carrying out the wishes of the people -- expressed in a bond referendum -- by purchasing endangered lands for the public domain.

The Department of Natural Resources has two effective citizen committees -- "The Committee for Conservation and the Environment," and "The Committee on Salt Water Fisheries." Mr. Jackson spelled out the quest of DNR for citizen input in all areas of its authority, including public hearings for buying and selling lands. Citizens in Florida have opportunities to appear twice a month to state their concerns before the Cabinet sitting as the Florida Board of Conservation.

The humanities can help by affecting our attitudes toward participation in government and by sensitizing us to our natural environment.



## WHAT CAN THE HUMANITIES SAY TO PERSONS FACING ENVIRONMENTAL QUALITY DECISIONS?

John Priest, Department of Religion, Florida State University

Professor Priest made the assumption that the study of religion was one of the humanities and he told us that his particular area of expertise was that of the Hebrew Bible. Where Huston Smith had drawn from an array of non-Western religious traditions, Priest said he would draw upon the ancient core of our Western Judeo-Christian traditions.

Huston Smith said that "Religious people have a different sense of reality; therefore, a different sense of values." The modern Western view of nature, according to Huston Smith, has three facets: 1) nature is unlike ourselves, 2) nature is unrelated to man in a reciprocal fashion, and 3) we do not feel nature has rights of its own.

Today, humanists attack the Biblical view. These people are distressed by what they see as the impact of the Judeo-Christian worldview on the environment. Professor Priest cited an article entitled "The Rape of Nature" and Lynn White, Jr.'s famous article on the "Roots of our Ecological Crisis" as examples. These humanists point to Genesis 1:28 "...fill the earth and subdue it and have dominion ...." Priest contends that these humanists draw the wrong conclusion from this passage.

Ancient Israel had a radically different view of man, nature, God. Throughout the ancient Near East, man, nature, and God were all bound together. There was continuity. There were no sharp divisions. The seen and the unseen worlds were bound up together. God was identified with all of this. But, when Israel broke with this kind of polytheism to focus upon one commanding, demanding God, God was not identified with the natural world. God was outside and above and the world was a created world, fashioned by God. Man was a part of this creation, but not at the level of "nature," but at a mid-point (like Huston Smith's ideogram from the Chinese "king"). Man is a mid-point through which God mediates himself to the natural world. Man has dominion (sovereignty) through God with a moral responsibility to till, nurture, and care for what God created. We need to remember that what God created was "very good," before man was created.

Humanists' complaints about objectifying nature and seeing nature as a "resource" for humankind is a distortion of the Biblical view. Ancient Israel saw history as the working out of God's plan. This was eliminated in the Western world and man was left as the Master -- without the moral obligation to God and creation.

Ancient Israel had safeguards built into its tradition which, unfortunately, we have forgotten. First, the world was seen as God's creation and this has inherent beauty and integrity. Recall that in Genesis 1, God says, "Behold it is good"; the world measured up to His standards before man was created. Second, man was responsible to earth as he was to God. It was man's obligation to live within fixed orders. Third, man was a part of those fixed orders. And, fourth, there was a special responsibility toward the land. Land is the gift of God. Ancient Israelites rarely sold the land. It was "owned" by the whole community. Trust and stewardship were the keys to their concept of land. Recall

that Job, after defending all aspects of his lifestyle, extended his responsibility to the land (Job 31:38-40).

The problem of the rape of nature and the misreading of the Biblical view comes from two distortions: 1) the secularization of the Western world (God is gone) and 2) the rise of other worldliness in later Judaism and in Christianity. Ancient Israel thought it lived on only through children and the community. For those who came to believe in the afterlife, this world simply mattered less.

Religious statements and points of view can still affect current public policy. The churches and synagogues have been in default over environmental issues (and a few other issues as well). Priest feels that scientists, humanists, and religionists must mount a unified effort. Churches suffer from a cultural lag because of their very nature. They are institutions of conserving; saving what is good. They tend to look back rather than forward. They make their compromise with the world they are a part of, and are often financed by those who are exploiting the earth.

David Gruender, Department of Philosophy, Florida State University

Professor Gruender took as his question: "What can philosophy do to help people facing environmental problems?" He pointed out that all of us have the means to philosophize. We live in a world of choice and we need to reflect upon our lives and to make decisions on one path over another. We need to make long and short term decisions.

The long study of value questions has produced theories that can help weigh the choices. Deontological theories concentrate upon what our duty is to self and to others. Duty is found in a general view of man and nature. These theories say that feelings are not important duties (obligations) are important. We need to ask "How am I obligated to anyone? How are they obligated to me?" When one needs to know what to do, one must reflect upon his/her obligations. Professor Gruender quoted Immanuel Kant on the universal ability of ethical rules -- that what one wills in a situation would be acceptable if all good persons willed it.

Utilitarian theories ask: "What is the greatest advantage of a particular policy decision for the greatest number of people? These theories ask: "What are the advantages to people? How can they benefit? What action can I take? -- immediate action (act), and what rules would benefit the greatest number (rules)?"

PHILOSOPHY THROUGH ITS: long study of meanings and concepts has produced tools that can help one analyze the various choices to ensure that we understand fully what each of them entails and that we are not fooling one another about their meaning. For example, what did Art Canaday mean last night when he said that all environmentalists were "middle class" or when we dealt with "esoteric" connections between factories and the environment?

PHILOSOPHY THROUGH ITS: long study of ethics has produced theories which appraise the appropriateness of differences in the treatment of persons with respect to their rights and duties.

PHILOSOPHY THROUGH ITS: long study of inquiry of all kinds has produced what is today a pretty sophisticated understanding of scientific methodology with which to appraise the basic soundness and completeness of the knowledge we have about the environment on the basis of which we must make our decisions for action.

AND FINALLY, PHILOSOPHY's long history of insisting on a critical examination of major claims about mankind has given it a reputation which has frequently gotten its practitioners into trouble with their contemporaries -- witness Socrates or Galileo -- but in the long run this critical activity has proved beneficial to all.

Professor Gruender then turned to environmental questions. First, does the environment have rights? Do species other than man have rights? How do we decide such questions? Our culture has made a great deal of human rights, so when some of us look at wildlife and the environment, we have a set toward thinking of rights there too. This is an error. We as human beings are moral agents. We can decide right from wrong. We can take responsibilities when we take rights. Rights and duties (responsibilities) go together. One cannot talk about something having rights without its being able to have duties. The "object" having rights must be fully-functioning, with the ability to take responsibilities.

When talking about the environment, then, we have to talk in terms of human rights. We can do this with scientific knowledge revealing how humans are bound together with other lifeforms in life-support systems. We too are biological creatures. We have to know what human beings are, then we can deal with environmental questions (rights and obligations) effectively in human terms.

Unfortunately, the government has discerned no standards that are effective or force the realization of what it takes to repair or replace features of a quality environment. This is a major problem for democratic government. Politicians can talk to people now, but their actions affect future generations. History points to the short-sightedness of our deeds in this arena. We must look at the long-term consequences -- "How will America look at the Tricentennial?" Can a democracy create a steady, even policy for 50 or 100 years? It can be done, but it is difficult given the fluctuations in the conditions of life (e.g., economic cycles, wars and upheavals, etc.).

We need to generate a philosophy (or theology) of the environment that leads to steady policies and a sense of responsibility across generations. Society has paid special attention to rights -- our human rights. But the free enterprise, competitive cast of our view of rights is self-centered. If we persist, it will affect the world of future generations. We need to make some decisions about what actions are open to us to take to enable others to think about these complex problems. Professor Gruender left us with these questions:

- a. Does the environment, or do species other than man, have fundamental rights?
- b. Is there an environmental philosophy? Do primitive cultures have better ones?

c. Do we have an obligation to protect the environment, and, if so, to whom? And from what?

d. How is one to appraise the short-term as opposed to the long-term consequences of some proposed project or current activity? Take a highway, for example.

Lawrence Cunningham, Department of Religion, Florida State University

Professor Cunningham confessed his learning to philosophical anarchism and revealed his pessimism about protecting the environment over the long haul as people and nature are set against powerful American institutions. His view of a radical transformation included what he called a "philosophy of creative failure." People need to learn to live more simply, avoid large structures and institutions which are controlling the destiny of society, the environment, and the future. He recommended that we commence our seeking for creative failures by reading Schumacher, Illich, and Goodman.

I take it that my task today is to say something from the perspective of the humanities on the relationship of values, ethical judgments, and questions of ecology. The temptation in broaching such a broad question is to deal with particulars where the ethical issues are clearcut (e.g., we need clean air to avoid a cancer epidemic and where such an epidemic is possible clean air must prevail - that is an ethical statement) or to generalize so broadly as to demand automatic agreement (e.g., we need some unspoiled space for people). But both forms of response are obvious and do not advance the dialogue necessary to really frame the correct questions.

It is my contention that we cannot really ask "ethical" questions about the conservation and preservation of resources (and I'm thinking of resources now as most broadly defined) without asking a prior question which I think is absolutely fundamental: Is it possible to think that sound ecological principles are basically compatible with a national policy, indeed, a national myth, of unrestricted growth, more affluent lifestyle, and an ever increasing gross national product? To put it in a more concrete way (and borrowing from a question posed in the current issue of NATIONAL GEOGRAPHIC): can we save the broad vistas of Montana from the strip miners if it will mean no electricity for the refrigerators of Chicago? The answer, experience teaches us, is obviously no. What is the use of setting aside wilderness areas if they spawn a whole industry of snowmobiles, Winnebagos, dirt bikes, etc. to use those areas?

In short, the ecological problem in this country is not one "solving" this or that problem that crops up because of the over extension of our technology. It is a systematic problem rooted in the very nature of our lifestyle and in the very structure of our economic institutions. I am profoundly

pessimistic about the future of our ecosystem. I do not think that ad hoc solutions will do the trick nor do I think that substantive ethical considerations can be adequately formulated without a prior examination of the whole basis of our view about ourselves and how we fit into the larger scheme of things.

This may all sound suspiciously religious. It is. I think that the root of our ecological crisis is fundamentally religious not only in the sense of the West being alienated from the world of nature to the rise of Protestantism in the capitalist world but also in the denial of some of the virtues and insights that have been lost as a result of the triumph of post Enlightenment capitalism, to wit: the pollution of time and the desire for instant gratification both individually and collectively. I submit that the loss of these insights have been institutionalized.

Time: We need to recover a sense of the continuum of history: that we inherit from the past and have a responsibility for the future.

Gratification: We have a right to use those things which will make the human possible but that those things will not guarantee happiness in themselves.

Until we undergo, both individually and collectively, what was once quaintly called a "conversion" (i.e., a radical change of life) ecological sanity is not possible. To do that is going to require a radical and bold look at the whole system under which we live. It will require a revolution, both psychic and social. It happened 200 years ago and it must happen again.

John E. Stephany, Florida Association of the American Institute of Architects, Tampa

Mr. Stephany offered the conferees a different view for his viewpoint involving the built environment. He began with a historical view going back to creation as in Genesis. Dr. Francis Schaffer in his book Genesis in Space and Time made three points about man's setting within the natural world:

- 1) that Creation was very good and God was pleased;
- 2) that man was created in God's image and had the spark of the divine in his personality, and;
- 3) that man was given dominion over the earth with the tremendous moral responsibility to care for and to manage the earth -- God's Creation.

What God gave man was very good in His evaluation. But what man has done has been less than good in our own evaluation. Perhaps a renewed religious-historical view will bring about change. As to whether change will come in some massive institutional way or on a personal one-by-one basis, Mr. Stephany accepts the one-by-one commitment as the most likely route to rebirth and renewal.

Today, one basic feature of our problems is that of complexity, which has lead to fragmentation, which has lead to our response of specialization, Leonardo da Vinci was perhaps the last person to comprehend the totality of the knowledge of his world. Our environmental problems are indeed complex and the impact of the built environment is the greatest complexifier of all time. We have responded, not planned. We have responded from fragmented specialties, not with a holistic point of view.

Mr. Stephany defined the built environment as what man has produced in terms of buildings, towns, urban spaces, etc. We all know the problems of ugliness, filth, unplanned growth, and billboards. How can we respond to these problems? We can respond with education to overcome environmental illiteracy. We need an environmental education that produces aware citizens and citizens who are committed to a vision of what could be -- the rich possibilities for all life. The American Institute of Architects and the Florida Office of Environmental Education are powerful leaders in the field for such education.

He is working with the AIA on model legislation to provide such education to citizens and youth throughout the nation. Mr. Stephany described the model programs produced in Sweden where today people are more aware and more committed via education which produced a one-by-one change in perspective. Such education produces a good audience as quality environments, buildings, poems, etc. require a good audience.

Increasingly, we need the vehicles to open decision-making on environmental policy to the people. In his work, Mr. Stephany reports that he has found few persons who want to give input and feel confident in the impact of their thoughts. As the leader of a citizens' advisory committee for regional planning, Mr. Stephany wants more opportunities for citizen input and more citizens concerned and informed on planning issues.

In conclusion, he noted that we need to educate to what could be rather than what is or what was. As Churchill said, "People shape institutions, then institutions shape them." We need good institutions and good built environments to shape good citizens.

## SOME THOUGHTS ON THE HUMANITIES AND ENVIRONMENTAL QUALITY --

Carla Palmer, Education Director, Florida Audubon Society, Maitland

As an environmental educator, Ms. Palmer addressed a variety of issues with an eye to the potential impact of educational systems upon human behavior. She felt that the critical dimension of the environmental crisis was the alienation of persons from nature and from a sense of responsibility. Each person does not control his/her own economic, social, or political environment for we have tended to leave that to specialized others (e.g., businesspersons, community leaders, politicians, and bureaucrats).

As problems become more complex and reach critical stages, today's students will face demanding problems of choice -- and perhaps, revolutionary lifestyle challenges. These tough issues will be tough moral/ethical dilemmas and persons must be educated in ways that prepare them (and us) for the task. We cannot (nor can we encourage others) to leave the moral choices to the experts, to the elected officials, or to whomever makes them by our default.

3

We need an environmental education that puts values, humanities, and the environment together. People and nature can grow mutualistically, one complementing the other in a process of growth. When we use the cliché "Putting it all together," this is what that is all about.

William Hammond, Environmental Education Director, Lee County Schools, Fort Myers

Defining environment from the perspective of an environmental educator, Mr. Hammond observed that the environment begins inside each of us as human beings (the "me" environment). All of us who have our "me" environment together are secure knowing our identities and commitments, and can be effective change agents in the struggle for a quality natural and social environment.

Since each person comes to an educational experience with a different set of experiences -- a different educational base, each person can therefore contribute differently -- even uniquely. Each of us is a resource in the educational process.

Mr. Hammond proceeded to point out specific areas in education where progress can be made and is being made in some parts of the nation. One thing is clear -- that environmental studies is a place where we can make a difference in personal and social terms. Learning in environmental studies and in the humanities begins with a sensory experience and moves to matters of meaning and value.

Since survival depends on as many people as possible understanding the environment, we need to draw upon each and every vehicle for self and environmental education. Mr. Hammond reported on his experiences with visual expression, art, and dance forms for environmental education for all age groups in Lee County, Florida. Since we need different avenues to reach different people, his program has used the out-of-doors environment -- but the in-doors environment as well, including the in-church environment! One of the truly effective adult education enterprises involved making audio-visual programs available to local religious leaders, lay teachers in religious education programs, etc., for their purposes. In this context, art proved to be an effective bridge-builder. But most important, the notion of sharing -- sharing educational resources -- has been the key to expanding environmental awareness and sensitivity (not unlike the function of sharing in other contexts).

In summary, Mr. Hammond believes that a rebirth is here. He feels that we are at a critical juncture in time and that this is the time to resolve a lot of current conflicts. We need a rebirth of sharing and caring. People need and truly want to get involved -- putting selves and the other fragmented units together into communities of persons. We must persist in what we believe if the quality of our environment is to be preserved for ourselves and for others yet to come.

## "A TIME TO DECIDE: THE ENVIRONMENT AND HUMANITIES"

Ms. Marjory Stoneman Douglas, President, Friends of the Everglades

Ms. Douglas was introduced by Dr. Shirley Taylor, Vice President, National Sierra Club. In her introduction, Dr. Taylor noted that Ms. Douglas was born in Minneapolis, Minnesota, in 1890. She moved to Miami and began work for the Miami Herald shortly after her graduation from Wellesley College in 1912. Ms. Douglas became noted not only as a newspaper reporter and editor, not only for her social concerns and projects in the Miami area, but she became an award-winning author of note -- with short stories, reviews, and other pieces appearing in a host of national publications. But, most important for our work at this conference, Ms. Douglas wrote an influential volume on South Florida entitled EVERGLADES: River of Grass. This book appeared in the American Rivers Series in 1947 and has gone through numerous printings. Currently it is available through Ballantine Books in softcover. At this time, Ms. Douglas is a resident of Coconut Grove, Florida, president of the Friends of the Everglades, and is active as the leader of the Citizens' Coalition for WATER!

Ms. Douglas began her presentation with a concern for the terms involved in the conference. Environment is a term which she related to a sense of place. Geographically, a sense of place is tied to features on a map: Florida, Miami, Everglades, house, etc. But psychologically, environment is a tremendous influence in the development of a person and her/his identity. While not a native Floridian, she reported the importance of her sense of place as a Floridian since 1915.

The sub-concept region is important for environmentalists. It is the basis for all of our understanding of the environment. Florida is a set of regions, each with unique characteristics, which must be understood in order to take action (e.g., develop cities and farms, set up protective legislation, etc.). Politicians rarely understand Florida's regions and thus make absurd proposals like trying to get water to flow uphill from the Southwest coast to Tampa-St. Petersburg.

What are the humanities? In her school days, the humanities were the new learning. The great classics were to be learned from Greek and Latin. Music was to make time audible, art was to make space visible. The focus of the humanities was upon human beings, their character, their motives, institutions, and actions.

The humanities are her business because she is a writer by trade. Literature is the greatest humanity. It deals with the language and the human beings in the various manifestations of his/her being: the great poetry, drama, essays, novels and stories. So Ms. Douglas elected to talk about literature as the most powerful of the humanities.

In reflecting upon what to say about literature and the environment, what was there to say? Ms. Douglas returned to her definition of environment as a sense of place. The great poetry, which was a part of her being, had so much to do with her sense of place. Shakespeare wrote about the being of the English -- their great age of expansion. He was the one who developed England's sense of place, using great language, great poetry, and great drama.

Focusing upon Richard II, Ms. Douglas recounted the theme and the thrust of Shakespeare's creation. As an historical play, it most closely adheres to the history of England. Richard II came to power at the age of eleven and was king for twenty years. After a time, Richard II got caught up in his own power and dissipated the wealth of the nation. John of Gaunt and others became upset about this violation of responsibilities and the depletion of the national wealth, but they respected the tradition of divine right when it came to the English throne. But later, as John of Gaunt lies dying, Richard II is delighted since he wanted money to invade Ireland, but he did not have the money. On his deathbed, John of Gaunt delivers (as Shakespeare's character) a speech on his love of country -- his place. Richard II enters and John of Gaunt rises briefly to use the prerogative of a dying man to tell the truth about Richard. John questioned the divine right of kings.

Ignoring John's wisdom, Richard II seizes John of Gaunt's estate after his death and invades Ireland. This was the equivalent in its day of our growth ethic. Richard II's invasion of Ireland was like the chamber of commerce recruiting more industry or a corporation developing Marco Island.

Henry Bolingbroke, son of John of Gaunt, returns from France to study the affairs of state while Richard is in Ireland. Richard II returns from Ireland with a depleted army. Bolingbroke's army surrounds and defeats Richard's troops and you have this great confrontation scene between Richard II and Henry Bolingbroke. Henry demands Richard's throne and Henry becomes Henry IV.

This is a great play because it shows how the people began to question divine right. It shows that great men are persons after all. It shows the use of power by human beings who have too much. The corruption of too much power. The Great Men are human and Shakespeare's Kings are really studied in power. The failures of powerful people reveal flaws in character which were there before power came to them.

Movies are our concern as humanities and the truly great drama of our time is All The President's Men. Since we need input fast, we cannot await the great dramatist. We need the editors of the Washington Post and their reporters who can dig out the drama and present it to us. We need the filmmakers who can condense history to focus upon a theme which we all need to reflect upon as a people. The editor of the Post was John of Gaunt, reluctant to assault powerful persons by questions. But finally moved to action. Today, Soviet literature and some of the Third World literature are dealing with these themes as well. Human liberty, human motives, etc., are revealed intensively in literature. Individuals and forces are highlighted for our awareness and reflection.

Turning to philosophy as a humanity, Ms. Douglas noted that philosophy begins at the level of the individual. How do you know you are? "I think therefore I am." We cannot deny consciousness. We cannot know where it begins, but we have it. Consciousness is the beginning of knowledge, the beginning of the person. It leads to empathy and sensitivity: How do I know you exist with feelings, ideas, ideals, and rights and interests?

Science is a result of persons learning to think. Science has careful, painstaking methods for searching for truth -- building a body of verified knowledge. It is not the creative genius of a Shakespeare -- science is a different order of human mind. The Bible offers us creative, insightful

knowledge as great poetry -- consider Genesis 1...."In the beginning there was...." Ms. Douglas pointed to the difference between a Biblical/Shakespeare kind of truth and scientific truth, using her thoughts on Genesis...."In the beginning there was the Word (thought)."

From Darwin (1869) to Einstein, science has gone beyond the English language to symbols ( $E=MC^2$ ). Science through technology has given our time great power, but it too reveals that we as humans are still fallible in the use of power -- especially absolute or enormous power.

Today, we are set upon with power of a different sort. Planners and politicians want to put eight nuclear power plants in South Florida. These are controversial plants to begin with. Questions arise about how to deal with the wastes. How to build in safeguards? Who can guarantee the safety of these plants? It is a great question for us all! The persons who argue for the plants are always the employees or the immediate beneficiaries of the companies. Instead we need to do research in fusion process for generating power. But here the government has cut off funding to focus upon breeder, fission processes. We could explore the refinement of solar systems -- beginning with solar energy for heating first.

We are up against a problem of applied science. We need thought, but we must also question the application of knowledge. It is our problem to question, we as citizens are the social goal setters. We cannot let Florida Power & Light Company set the priorities, the goals, and the uses of power. Dade County is the greatest Florida battleground of development vis-a-vis the environment. Jobs or space? Save or let it go? Who is to decide? Who is running the country now? Where do they get the power? the right? Are we dealing with persons and power plays like the Kings of Shakespeare and the Boys of Nixon?

Katherine Lee Bates, M. Douglas' Professor of English at Wellesley College, wrote a poem which we need to repeat occasionally to remind us of our sense of place. Ms. Douglas began to read this poem and then to sing it... and the audience joined in. The poem? "America, the Beautiful!"

## RESPONSE

Raymond K. Sheline, Professor of Chemistry and Physics, Florida State University

As the father of seven children, Professor Sheline reported his surprise at being asked to speak at this conference! He discussed a conversation with his environmentally-oriented son who asked his father what was wrong with him -- having seven children. As a professor, his son expected him to be rationally aware. But his father's best answer was that life had its emotional mementos as well as its rational endeavors.

Yes, an environmentalist is a person who has a sense of place. Ours is a fragile place -- the planet earth. It is not massive. It is not immense, it is fragile. We cannot inhabit other places -- at least on any foreseeable future. So we are here. This is indeed our place. The astronauts recognized this -- and impressed many of us. Now, with this knowledge, we have a series of tough decisions to make. The Jet Port case in Miami was an easy decision compared to what we face in our lifetime. We will live to see the conflict not as the Everglades versus jet ports, but the Everglades versus starving people!

Scientists are not optimistic about the future as might be expected from their normal attitude of objective creativity. For example, admittedly simplistic, yet exceeding complex computer programs (based especially at MIT) attempt to predict the future. These programs are a series of differential equations into which go relationships on population growth, agricultural production, natural resources depletion, industrial output pollution generation, etc. Prediction of the computer programs, although somewhat dependent on assumptions, and knowledge that we now have, uniformly suggest a series of disasters. By 2050, 80% of the world's population will be hungry (now 60%). Today, people have the knowledge to make cobalt bombs - which can destroy all life. Unfortunately, there are no clear cut solutions to our dilemma. However, in the long term, the solution may involve the evolution of a new type of being that is more sensitive than man as we know him.

In the short term, solutions seem to involve conservation -- in all of its facets -- smaller families, smaller homes, a simple life. The people of the developing nations and many of our own people are not willing to accept this kind of conservation. Therefore, a question of freedom of the individual is involved. We must not panic. For example, nuclear power may well be one of the better short term solutions for energy. However, technical solutions probably only postpone the problem slightly. We must each strive for a higher level of sensitivity with which to face an uncertain future. This sensitivity can be learned. Each person must earn his/her sensitivity through study and experiences - just as one learns religion.

## FILM

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TUESDAY, APRIL 27th, 1976

## WHEN IT COMES TO ENVIRONMENTAL QUALITY AND POLICY DECISIONS, WHAT DO WE WANT TO SAY?

### Mr. Chris Jensen, Florida Petroleum Council

Opening the panel, Mr. Jensen observed that "The environment is for people." He pointed out that the Florida Petroleum Council represented petroleum suppliers in the State. The cooperation between government, the Petroleum Council, and environmental people is important because petroleum is essential to man and affects our whole way of living.

Energy will not come just from petroleum. Non-fossil energy sources like solar, thermal, wind, nuclear must be developed. We will need energy substitutes and coal will be a tremendous substitute for petroleum. Compromise will be demanded as the need arises to strip mine coal -- hopefully, with a minimum of environmental damage.

However, such compromise and cooperation is not unprecedented. Oil exploration in the Big Cypress is a cooperative venture. A committee was established with oil interests and environmental groups to share information and insights. They conducted on-site inspections of facilities to check for environmental damage. This committee advised the Florida Cabinet on future drilling. Two principles were foremost: the least amount of disturbance to industry and the least amount of disturbance to the environment. Jensen said that "through understanding, sincerity, and cooperation, a problem has been solved without confrontation." This approach will be needed in the future.

The Petroleum Council takes a broad view of its responsibilities. Beyond its initial advisory role, today it works with the Department of Environmental Regulation, the Corps of Engineers, local planning departments. The Council is on call. The Council sees itself in an educational role, working with the State, industries, and environmentalists.

Mr. Jensen concluded by hoping that confrontation may be avoided and that diverse interest groups could continue to work together for the kind of Florida humans need. If this is possible, it will be a big step forward for all concerned.

### Shirley Taylor, Vice-President, National Sierra Club

Dr. Taylor began with a question -- "Who are environmentalists?" Throughout the conference speakers too often assumed that the environmentalists were fat-white cats who got theirs and used the environmental issue to hold on to it. Dr. Taylor argued that the environmentalists were leaders, loners, groups, organizations -- but also persons from across a broad spectrum of American life (encompassing social classes).

Then, Dr. Taylor briefly discussed a series of human environmental concerns, beginning with energy. Her point was that people follow rate structures, that is, if things cost more, people are more careful. Florida needs to force the revision of rate structures for electricity, for example, so that rates per kilowatt hour increase as a consumer uses more power.

Strip-mining: The vast demand for energy, especially low-sulfur coal in the Western States, will intensify the conflicts over protecting the environment and satisfying human energy needs.

Conservation of energy: Again, vast demands will create social and environmental problems over controls and safeguards, and we need to have research dollars for alternatives.

Land-use Decisions: Although Floridians have made progress, this is a critical issue for land-use decisions affecting all human life thereafter. We need to "design with nature."

Urban Growth: We continue to foster impractical land-use, high energy transportation, so that our urban areas with their sprawl are outmoded as they are built.

Transportation Modes: The location of roads, the reliance upon cars and highways, the design of cities, etc. are seen only in terms of short-term economic interests. These decisions will come back as major dilemmas to be resolved in the near future.

Concern over Economics: We hear great outcries over the costs of alternative policies proposed by environmental groups, but today the computation of costs is restricted to market -- not social-environmental costs, which are real.

Air Quality and Water Quality: Waste disposal, figuring real production costs, etc., are factors which immediately impress the general population -- i.e., filthy air and water. Perhaps, these are the vehicles to get public concern on more subtle environmental impact.

Marshes and Wetlands: Environmental impacts not easily understood by the general public are found here; natural water purification, breeding grounds for marine life, etc.

The sum of all these concerns is that we must all remember that "Everything is hooked to everything else. We must consider the whole system." Environmentally concerned citizens must gather facts and be heard to have an impact on government. And as the recent EarthCare conference in New York demonstrated, we need an impact on the world scene -- as these concerns for environment and justice are world wide.

#### William McGill, Tallahassee-Leon Community Action

As the Director of Tallahassee-Leon Community Action, Mr. McGill has a direct concern for the poor in the environmental milieu. He reported that his agency focuses upon things like housing quality, living costs, employability, etc. Then, he raised the question -- "What comes first -- protection of water-air quality, for example, or unemployment and housing?"

Complementary questions involving the poor are: Do we increase food supply by intensive agriculture or do we seek to limit population growth? Do we force people to buy and use cars or do we develop a low-cost mass transit system for all?

Mr. McGill noted that in all of this the education of the poor -- indeed, all people -- about the socio-economic impact of large families, energy waste, waste of personal and societal resources is a major undertaking but the main route to discerning a quality lifestyle and a quality environment.

For example, Mr. McGill gave one illustration involving population. The higher the population in a society (or in a family), the more food required. The more food required, the more energy expended to get it. If we control population, we can cut back on the amount of energy which goes into food production, or acquisition in the case of a family. This frees resources for other pursuits.

In housing, the poor and the wealthy need educating on ways to conserve. It is surprising how much household energy is wasted through ignorance.

In transportation, we need public transportation that frees resources for other non-transportation (non-single family car) needs. The poor invest a great portion of their income simply getting to and from jobs, the marketplace, etc.

In Tallahassee, the combination of education, family planning, housing, and transportation will free the poor, and ultimately create more jobs and fuller employment. A more immediate problem is to articulate to poor people that improving (and being concerned about) the environment will not cost them jobs.

## RESPONSE

### John S. Hutchinson, Leon County Schools

Dr. Hutchinson responded to the panelists with a series of queries. First, he asked, "Is there any relationship between knowledge and rational behavior?" We know that we are in an energy crisis, but we set up a distribution system whereby persons who save energy continue to watch their bills climb. People who pursue what seems to be rational behavior are caught in irrational systems. Many persons who have "knowledge" are not rational because they behave in ways that reflect short-term motives and desires. Is there a way out of these binds?

Second, "Who said that 'The environment must support man'?" This point of view is the villain in our quest for survival, and for a survival that preserves our humanness. He agreed with Shirley Taylor that we need to analyze and to evaluate "What touches what in all life systems."

Third, Dr. Hutchinson drew parallels with Bill McGill's point that poor people are first concerned with survival (everyday problems) and second with environmental concerns. But Hutchinson pointed out that we are all poor people in the environmental sense. In another sense, the poor people are like the environment. They have been the ones who have paid for economic progress. They (like the quality of the environment) are the first to suffer.

Unfortunately, policy-makers think that environmental concerns are only the concerns of the white middle class. We need environmental education to broaden the concern for the environment and to broaden policy-makers' viewpoints. Ultimately, we need to be heard by policy-makers and we are going to have to confront the serious questions posed by population growth and distribution.

David E. LaHart, Regional Director, Florida Wildlife Federation

Mr. LaHart began with the observation that priorities differ for different types of people. The environment is not just for humans, it is for fish and wildlife as well. We need to understand the rights of other lifeforms with whom we, as humans, share various lifesupport systems.

The apparent conflict between humans and other lifeforms is like the apparent conflict between the environment and energy demands. It may be that we (as humans) will have to respond to both conflicts by accepting (or seeking) a lower quality of life -- defined by less material goods and services. To protect ecosystems and to insure our survival, we will have to lower energy consumption and develop obligations to lifesupport systems.

The question of how to accomplish this is still open. By including the electronic media (TV, radio) in the humanities, we have a vehicle to alert citizens to the dangers and to the options. Nuclear energy via the fission process is a superb issue for the electronic media and for the humanities -- a dangerous situation where we may buy today's pleasures (energy) by selling our tomorrow. This is a Faustian dilemma, all too familiar to humanists.

Mr. LaHart pointed to the seeming conflict in Bill McGill's talk -- that between the environment and employment. According to Mr. LaHart, this conflict is not real but illusory. Cleaning up the environment and maintaining environmental quality can mean jobs, if the society wills it. More jobs could be created by social policies which divert production from capital intensive, large-scale production (with huge profits for those who control the capital) to labor-intensive, smaller scale production of goods and services. The real conflict is between concentrated economic power and human survival needs. One can argue that pollution and environmental deterioration occur when the society tries to meet artificially high economic needs and maintain concentrated economic power. When people need jobs, attention is diverted from concentrated economic power to the environment; and, since salt marshes and deer have no votes, jobs are obtained and economic power maintained at the expense of those marshes and deer.

A polluted social, economic, and political system is as distasteful as a polluted waterway, in fact they are inseparable.

TUESDAY, APRIL 27TH

## WHAT CAN THE HUMANITIES SAY TO CITIZENS ABOUT ENVIRONMENTAL QUALITY CONCERNS?

Richard Rubino, Department of Urban and Regional Planning, Florida State University

Professor Rubino began by tackling matters of definition. From his perspective, as an urban planner, he uses environment to mean "natural resources." With his copy of Webster's dictionary, he uses humanities as "branches of polite learning... including many diverse fields."

His concern was not what to say to citizens and policy-makers, but how what needs to be said can be said. All of the humanities deal in communicating -- communicating messages which have an impact on social, political, and corporate consciousness. At present, commercial development is pursued at any cost to the environment and to human community and that must stop.

Basically, we must come to realize that the gravy days are over. But today the government seems to concentrate on other matters such as economic interests, inflation, stimulating jobs, etc. In fact, the problem with government is that it seems capable of focusing upon one issue at a time. The needs are too great, the issues too complex, for this myopia to continue without serious crisis.

The major need is for the humanities to communicate this urgency and complexity now. Possibly, environmental education is a route to stem the tide which seems to be running against environmental quality concerns in the Florida, and in the America, of the mid-1970s.

Professor Rubino's personal environmental concerns are: water quality, energy consumption, the renewal of the Cross Florida Barge Canal, and the threat to the communities tied to the Apalachicola River in Florida. As we cope with these issues, Professor Rubino urged us not to lose sight of the fact that three factors are essential in decision-making: economic, social, and environmental.

Louise Blackwell, Department of English, Florida A & M University

Before the conference, Professor Blackwell described her intended contribution as follows:

The humanist, that is, the person who claims humanities as his pleasure or his burden, has a major role to play in environmental policy decisions and quality decisions. He has, however, recently abandoned most of his responsibilities in the public area. Actually, there are no limits to the areas of decision-making where the humanist and the humanities should be involved, although only three significant areas will be discussed here.

In our own community, three areas of concern where the humanities and their spokesmen should have powerful influence have to do with human understanding, aesthetic understanding, and ethical understanding. In the area of human understanding, I have in mind the racial problems that still exist throughout the United States. Specifically, I have in mind the thoughtless way that the white power structure has been destroying black schools and colleges for more than 30 years. In a speech that I made on the 85th birthday of FAMU, I said, "The bald fact is that when you destroy a people's institutions, you destroy the people." That is true.

The humanities have failed to bring about aesthetic understanding, to instill a sense of beauty through the education process, or why else would we be inundated by pornography? If parents who were educated in the humanistic tradition do not pass their understanding on to their children, then we, as instructors, should undertake the responsibility.

Ethical understanding is sadly missing from the suing and shouting that we read and hear about today regarding the right to die, abortion, organ transplants, and birth control. Reactions to these matters are generally emotional and unreasoned, indicating our failure as humanists to instill an appreciation of ethics, logic, and tolerance for the attitudes of others.

Charles William Swain, Department of Religion, Florida State University

Describing his contribution to the conference before the fact, Professor Swain wrote:

I would like to take as my theme for contributing to the panel the value of cross-cultural perspectives in thinking through some of the problems related to environmental quality.

I will emphasize, first of all, the way in which a particular perspective influences the kinds of choices which one sees as possible in a given situation. I will probably use the general area of economic decision making as a source of examples here.

Then I will discuss briefly the difference which a differing perspective might make in such perception -- drawing upon a non-western perspective on the relation of human life to its cosmic setting to illustrate.

Finally, I will comment on the way in which cross-cultural perspectives may contribute to the emergence of a genuine global awareness, which seems to me the only adequate standpoint for making decisions about "environmental quality," simply because, ultimately, the environment IS the planet. The humanities may foster the emergence of such a perspective to the degree that they remind us of the universality of human concern about the quality of human life, and teach us that the only community deserving of our ultimate allegiance is the human community -- no smaller community can claim our loyalty except in so far as it can represent that planetary fellowship of which we are necessarily a part.

Professor Swain began his presentation from the perspective of Taoism, quoting from Holmes Welch's Taoism: The Parting of the Way.<sup>\*</sup> Drawing upon Taoism as an alternative view of reality (and of ourselves), Swain noted that most of us in the Western World think it is good to be vigorous, progressive, and forward-looking. Taoism, as presented by Lao Tzu, believes it is good to be weak and to look inward and backward. We believe in dynamic, aggressive leadership; Taoism in listless and passive leaders. We believe in competition; Taoism in dull indifference.. We believe in education; Taoism thinks it dangerous. We fear standing still and want progress; Taoism teaches that standing still is the most effective way to deal with almost all problems. We want a high; Taoists want to be low. We want action; Taoism stresses inaction. If one could get a Taoist to teach the way to cope with environmental problems, Lao Tzu -- if he spoke at all -- would softly tell us to do nothing, leave the great problems to solve themselves while each person attends to his/her own life affairs.

Professor Swain challenged us to ask if any of Lao Tzu's ideas made sense to us as Western Urban-Industrial persons. Taoism turns our values upside down. Failure becomes success. Good becomes bad. The results seem comic, as the aggressive competitive life is abandoned for the Taoist view. But Lao Tzu stresses a quieter role of man on the earth -- a view that might lead to man's survival. What will it take to convince people today that the active, clever

<sup>\*</sup>Holmes Welch, Taoism: The Parting of the Way (Boston: Beacon Press, 1965), pp. 164-178.

life -- a life of progress, evolution, theoretical advances, bigger is better, etc. -- is destructive in the long term? Taoism, as presented by Holmes Welch and Professor Swain, might suggest to us that to be less clever ("stupid") is a route to survival together. After the next war or after the ecological holocaust, perhaps the dolts, bumpkins, and savages will survive and refuse to rebuild a destructive way of living. Instead, these stupid people might, as the Tao Te Ching suggests, "live in small villages, refusing to use machinery even though it requires ten times less labor. They will value their lives and not go far away....They...will find sweet savour in their food, beauty in their clothes, peace in their homes, and pleasure in their rustic tasks."\*

According to Professor Swain, the humanities need to teach people to be as stupid as required to stop our self-destructive way of life. We need to salvage life from its self-destructive path. One need not go far to discover writers with ample evidence showing that it is crazy to keep using natural resources at the current pace. We need new lifestyles which are simpler, less comfortable, less artificial, but more in keeping with wholeness and wholesomeness. Simpler but sounder lifestyles will allow us to continue to live on this planet.

Defining wisdom, Swain reminded us that it encompassed factual knowledge, moral sensitivity, and imagination. We work on the assumption that these can be separated, but they cannot. We need wisdom which encompasses all three dimensions in our beings. The humanities may offer us the motives and morals which wisdom reflects. In selecting a new model for life, Swain discounted the lifeboat model (so popular with some environmentalists) for the spaceship, wherein life must be sustained with all of the life-giving ingredients it will ever have. The photographs from the moon give us a vision of our planet as a spaceship. Looking at our place from afar, we are struck with one thought, "It is inhabited." ....Now it is our move to sustain this by deliberate human action -- or inaction.\*\*



\*Ibid., p. 178.

\*\*A modern version of this Taoist image is reflected in E.F. Schumacher, Small Is Beautiful: Economics as if People Mattered (New York: Harper & Row, 1973).

Jackson Lee Ice, Department of Religion, Florida State University

The growing ecological crisis which threatens the industrial nations of the world has increasingly made us aware of the pervasive and sinister changes which our ravaging of the earth's irreplaceable resources and our increased polluting of the environment with fouling wastes and genocidal chemicals have wrought. We are now reaping the fruits of irremediable damage from seeds sown solely in unconcern with an eye to immediate profit and gratification. Such reckless waste is covertly sanctioned by a national economic theory - whether it is called capitalism or communism - and by an egrerious patriotism which sanctions any act as right if it is done in the interest of national security and expansion.

The culprit that immediately comes to mind is the linking of the insatiable, competitive appetite of capitalism with the ingenious tools of technology - both devoid of concern for human welfare or the preservation of the earth. But our present nemesis is the result of a more basic fault which runs through the philosophical strata of Western humanity's world-view (which has supported its cultural outlook, formed its mind-scope for hundreds of years). It is a part of a large and deeper crisis. It did not suddenly appear as a seasonal blight on the branches of Western Culture; it has a long history, and its causes are deep in its roots. These roots were discussed in Professor Huston Smith's lecture at the beginning of this conference and implied by this last.

Since our present science and our technology, as well as our political theories, are so tinctured with orthodox Christianity's arrogance toward nature, capitalism's callousness toward human beings, and materialistic philosophy's truncated view of nature, no solution for our ecological difficulties can be expected from them. The ecological difficulties we have brought on ourselves cannot be dispelled by relying on the same conceptual tools. Redoubling our technological efforts when we have myopic aims is futile. The stock-in-trade messiahs - capitalistic Christianity, Marxism, communism, scientific humanism - cannot extricate modern industrial man from his present plight.

Since the roots of our trouble are so largely axiological, the remedy must also be essentially philosophical and religious. What we need is a new consciousness, and an expanded world-view. This could come about partially through a 1) revised conception of nature and 2) an enlarged ethic of responsibility.

This opinion has been expressed by numerous writers in both the sciences and the humanities. Paul Goodman said, "To meet the historical crisis of science at present, for science and technology to become prudent, ecological, and decentralized requires ... a kind of religious transformation." Charles Reich in The Greening of America persuasively points to the importance of a change of "consciousness," which he specifically describes as a "conversion." Lynn White, Jr., whose address before the American Association for the Advancement of Science in 1966, which was a landmark of the ecological movement, wrote: "More science and more technology are not going to get us out of the present crisis until we find a new religion, or rethink our old one." Kenneth Boulding in his book Human Values on the Spaceship Earth, proposes that the Judeo-Christian tradition, "where God often is set off against nature," must learn from the traditions of Asian religion. Professor Ian Barbour, philosopher of

science, Roger Shinn, Huston Smith, all express the need for a new ethical consciousness (an ideological change).

Western philosophical traditions have too often set man apart from nature and regarded matter as dead and inert moving according to precise laws within a picture-frame container of space and time. All sentient creatures were unfortunately included in this mechanistic view of nature. But today many fields of science, from ecology to molecular bio-physics, provide unassailable evidence that not only is man an integral part of the natural order - dependent on the intricate web of life, but that matter, so-called, is not primary and that there is no longer any demarcation between organic and inorganic. There is a continuum from sub-atomic particles to cells to man. The universe is strangely similar to the complexities and dimensions that make up man. The world is now seen more as a living organism with psychic-like responses instead of a sentientless, mindless, purposeless, valueless machine.

This view is in keeping with process philosophy today, particularly as expressed by Alfred North Whitehead. I would like to suggest that the broader view of nature expressed in this philosophy is a more adequate alternative and may well contain in part the needed basis for the revision of our axiological ills.

Process philosophy elaborates a new view of nature. In the Newtonian view, which prevailed until the last century, nature was essentially static; all things were believed to have been created in their present forms. The order of nature was held to be simple, reducible to a few types of entity governed by a few basic laws. It was thought to be determined, its future in principle predictable from knowledge of the present. But today nature appears not as inert but as a dynamic process of becoming, always changing and developing, radically temporal in character - an incomplete cosmos still in the making (coming into being). It is not simple but highly complex and multi-layered, populated by many diverse types of entities, describable by many diverse laws, understandable only by diverse approaches. Furthermore, it seems to be in principle unpredictable, especially at the level of quantum physics. Many scientific laws, for instance, are statistical and do not allow prediction of individual events. Gene recombinations and mutations are unrepeatable occurrences producing unique individuals and unique evolutionary species.

Process thinkers thus represent nature as a dynamic and creative process, unified but diverse. They stress the organic interdependence of all creatures. For them mind and matter are not two opposing principles or substances, but two patterns of events in systems having many levels of organization. The world is a vast creative experiment and adventure, its future still undecided and open to new possibilities. Nature is a single creative drama in which both God and finite creatures participate.

I believe such a view of nature might be the next steps toward a more complete view reality. Process thought will not solve all our problems, but it at least makes room for wider vistas of thought and action more in accord with what are now known about the world.

The second step toward amelioration of our present dilemma is an enlarged ethic.

Is it not strange that Western philosophical systems of ethics confine themselves only to the relation of man to man? Like the woman who has just mopped the floor, conventional ethics shut out all the animals so they won't track through and mess up the kitchen.

Is it not strange that all ethic of Jesus says nothing of any love or compassion we ought to have for other sentient creatures and all life around us of which we are so much a part and upon which we utterly depend for our very lives? Albert Schweitzer considered this a peculiar deficiency in Christian thought. He was puzzled, even as a child, that it spoke of no moral obligations that man ought to have toward other forms of life.

Necessity is not only the mother of invention, it is now fathering a total ethic - something we had not yet grown into with the requisite expanded moral sensibilities, but something we inadvertently back into: the unqualified extended responsibility for all life. In an ironic, round about way, the facts are proving Albert Schweitzer and his ethic of Reverence for Life correct.

Finite Nature - (a single living cell in space) - is reminding us of the obvious fact that we are not masters of our environment to the singular extent we prefer to believe. She is ominously demonstrating that the prideful use of power to subdue all things beneath the yoke of human domination is disastrous, making us not masters but victims. She is lethally illustrating that life is a cooperative venture to a far greater extent than we Westerners ever realized. The facts of the physical world are dictating a moral ought: "Have ethical responsibility and compassion for all life whatsoever or die!" This is not merely a consistent total ethic - it is sound ecology.

The time has come for an expanded ethic which consistently includes all Life, an ethic of renewal rather than conquest, of participation rather than domination, of parsimony rather than affluent waste by the few, of integration with nature instead of alienation from nature, a cosmological rather than a social political ethic, a pan-psychist rather than a materialistic world view.

Humanity must strive to become members of divine nature instead of manipulators of profane matter. What the industrial revolution did in the 19th century to men, women and children - treating them as expendable surplus commodities to feed the machines of big business - the 20th century is doing to nature. As the rights of the under-privileged classes grew out of this earlier conflict, let us hope that the divine rights of nature and all that lives may arise out of the present crisis; that we may gain a new level of ethical and religious consciousness.

I conclude with an epilogue containing two statements which illustrate the mentality and the twisted logic which has been part and parcel of the attitudes which have engendered our present ecological dilemma and still infects our considered solutions.

Our sad ecological plight is typified by the twisted logic reflected in two statements. The first was a remark made by an all-America sportsman to his gun-toting compatriot: "Did you read that the longhorn Rocky Mountain goat is now an endangered species - that mean, I've got to get out there and shoot me one of them critters before they become extinct."

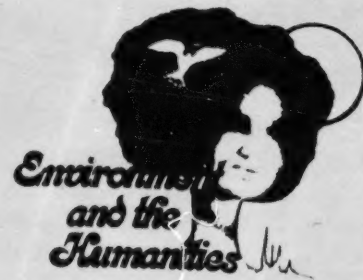
The second was made by an Air Force Commander during the Vietnamese War who reported: "We had to destroy the village in order to save it."

This kind of 1984 "double-think" logic actually makes sense and is taken seriously by many people. I hope that this pathetic type of illogic with which many bureaucratic minds approach the problem of ecology will not continue to dominate our age. "We must not let the bleeding heart conservationists stand in the way of true progress and the glorious future of our country."



"When people talk about returning to nature, I want to know how far back they want to return. The reason for so much of that attitude is that two-thirds of us in America are so young we never had the experience of biting into a wormy apple, looking at the worm hole, and wondering, 'Is it in there yet, or did I get him?' We think the god of nature made a nice, red, plump, appetizing apple. God puts the worm in the apple, and man takes it out....The problem of agriculture is to convince the two-thirds of us who are under 30 that we get a nice, plump, juicy apple only because we disturb the ecology of nature."

--Secretary of Agriculture Earl L. Butz,  
February 1972, testimony before a  
House subcommittee.



"Almost all wild apples are handsome...It is rare that the summer lets an apple go without streaking or spotting it on some part of its sphere. It will have some red stains, commemorating the mornings and evenings it has witnessed; some dark and rusty blotches, in memory of the clouds and foggy, mildewy days that have passed over it; and a spacious field of green reflecting the general face of Nature-green even as the fields; or a yellow ground, which implies a milder flavor-yellow as the harvest, or russet as the hills...Others are sometimes red inside, perfused with a beautiful blush, fairy food, too beautiful to eat."

--"Wild Apples" by Henry David Thoreau, 1862.

#### CONCLUSIONS AND EVALUATION

The speakers and participants at this conference supported and amplified the organizing ideas for the conference, namely:

Decision-making on questions of environmental policy is thought to be a scientific task involving empirical inquiry by natural and social scientists. This common view omits the ethical questions and human aspirations which environmental quality decisions entail.

This conference needs to address the question "What can the humanities say to environmental decision-makers, concerned citizens, and interest groups about public policy and environmental quality?" The conference program provides needed dialogue among public officials, community leaders, environmental educators, scholars in the humanities (religion study, ethics, philosophy, literature, history, etc.), and citizens in general.

Conference participants (speakers, respondents, and audience) expressed a concern for the definitions of environmental quality and quality of life which were interrelated. Discussions focused upon the role of the humanities in affecting our perceptions of reality and our values in ways that might redefine a "quality of life" which would lead to lesser demands on the eco-systems of which we are a part. There was a sense of immediacy about this redefinition and reshaping of attitudes and aspirations, due to the presence of a "bottom line" where natural forces, not human policy formulation, would gain ascendancy in forcing a balance. The conferees recognized the "bottom line" as close at hand with the growth of human population, unlimited demands for goods and services, the rising consciousness of Third World nations and peoples, the impending crisis in traditional energy supplies, and the increasing urbanization of the world's population.

But the conferees were not doomsayers. First, there was considerable attention to the assumed conflict between environmental quality and the creation of jobs, between the common good cast in environmental terms and social justice for peoples who have not received their fair share. While environmental policies and "environmentalists" were often the target of blame in job shortages and in shortfalls in economic stimulation, the conferees noted that environmental quality need not be the "paymaster" of the unemployed. Alternatives exist which would provide justice and employment congruent with salt marshes and fresh air.

Second, there was considerable attention given to the positive function of the humanities in environmental education which has the potential to redefine human aspirations in ways which foster justice and environmental quality. This concern for education involved formal (school-based education of children and adults) and non-formal education (based in co-ops, the media, alternative community institutions, etc.). The current thrust of environmental education in Florida by schools (for example, Lee and Leon counties) and by community-based groups (for example, the Florida Audubon Society, Sierra Clubs, and ad hoc coalitions) was perceived as a very positive sign. The increasing search for a broad spectrum of the adult public to get control over its lives and institutions was a positive indicator for the future.

A major concern left unresolved was the need to develop policy-makers who viewed problems in a holistic, interrelated way, who could envision alternative realities and possibilities, and who could work to help shape trends as well as follow them.

#### Conference Participation

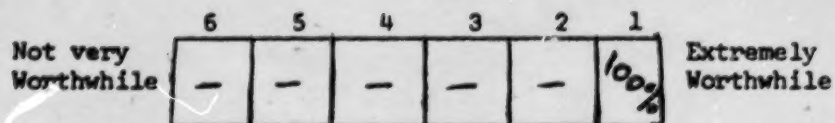
|                                   |                 |
|-----------------------------------|-----------------|
| Sunday evening program:           | 98 participants |
| Monday evening program:           | 57 participants |
| Average daily seminar attendance: | 50 participants |

#### Conference Evaluation

The following page summarized the specific data collected on evaluation forms. This evaluation was positive. In addition to written comments on the form, ten participants took the time to write follow-up letters assessing the conference.

In summary, the evaluation was very positive. Conferees considered the program one of high quality which was well-planned, involved superb speakers, and provided useful information. The session on Monday night with Marjory Stoneman Douglas, Raymond K. Shelane, and the film "Where All Things Belong" was perceived as the highlight of the conference. Half of the evaluations commented on the usefulness of the handouts (see Appendix C) and expressed a desire for the printing and dissemination of all the conference papers.

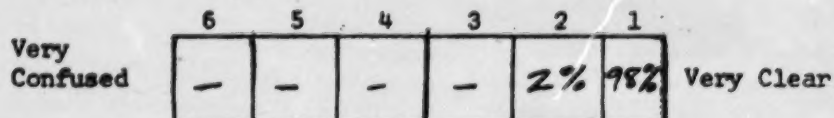
1. How worthwhile has this session been for you personally?



What made this worthwhile for you?

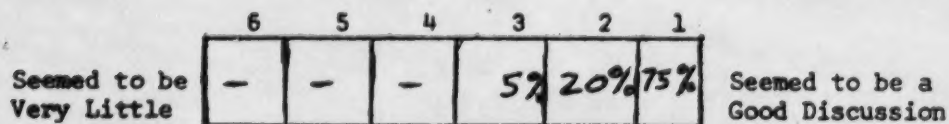
What limited its worth for you?

2. How clear were you about what you were supposed to be learning during this session?



What, in particular, did you find confusing or unclear?

3. How much audience participation took place in the discussion session?



4. Additional comments and feedback:

In response to this request, the co-directors are placing this final report with ERIC-CHESS (Boulder, Colorado) and the Florida Office of Environmental Education may print 500 copies of the proceedings for distribution.

But the negative comments are more useful for assessing our impact and for designing future conferences in Tallahassee (and Florida). Considerable time was spent at the conference and after interviewing participants and those who helped with the planning. The following paragraphs encapsule the results of this effort.

1. The major concern revealed in negative comments focused upon the disappointing attendance. Participants questioned the pre-conference publicity which was extensive and intensive (see Appendix A). Those expressing criticism said that the conference was simply too good to be missed, yet large numbers of policy-makers, citizens and students who might have been interested and affected were not in attendance.

These persons also noted the difficulty in securing an audience in Tallahassee where the number of opportunities was high on a per capita basis. However, those offering these comments did not want the limited attendance to become a deterrent for the co-sponsors and funding agency to conduct future events in the State Capital. They made specific suggestions:

- a) Try to tie conferences to extant groups' programming;
  - b) Try an invitational conference, gaining commitments from specific persons for specific times;
  - c) Redirect the publicity so that specific groups are targeted and the media campaign is conducted over an extended period of time (a week or so prior to the conference);
  - d) Conduct conferences with a specific issue-focus, not a conference directed toward broad themes like "The Humanities and Environmental Decision-making" (e.g., land-use, the Apalachicola River Dam, public purchase of Everglades lands, Cross Florida Barge Canal, etc. using Art Marshall's conception of the "renaissance group" -- see his paper in Appendix C);
  - e) Try a series of evening presentations and dialogues beginning with a WFSU-TV Prime Time appearance at 7:00PM followed by an 8:00PM meeting, in lieu of a concentrated day-long and evening conference;
  - f) Conduct future conferences in Florida's major population centers or in communities which do not enjoy the programs available in Tallahassee.
2. Some evaluators expressed a desire to have the speakers present throughout the entire conference to foster interaction. This was especially the case for governmental speakers.
  3. Most evaluators expressed a desire for more interaction time. We needed fewer formal papers on specific issues with the panels and participants responding and interacting around those papers. Several conferees noted that this was the model presented in Art Marshall's paper which was distributed at the conference.

The co-directors of this conference intend to continue to collect ideas for enhancing the effectiveness of future conferences. Specifically, the Highways and Humans Conference on "Transportation Planning and Citizen In-put Skills" (scheduled for June 26th in Tallahassee) will incorporate many of the suggestions received, including the use of a modified "renaissance group" format for the day-long meeting.

## APPENDIX A

### PUBLICITY:

The following publicity procedures were taken by the Project staff:

- a) Upon notification of funding, 4,000 quick-copied "first announcements were distributed through the United Ministries Center and the Environmental Education Project, Florida State University. Copies went to all persons on the UMC mailing list and the Project mailing list. Copies were distributed to State agencies and to local churches. Copies went to national and State environmental groups.
- b) At the same time, press releases went to the newsletters of religious organizations (local churches, Florida Council of Churches, etc.), State environmental organizations and agencies, teachers' organizations, and national environmental organizations.
- c) Upon completion of the program arrangements, 1500 copies of the program were printed and distributed to local churches and to out-of-town prospective attendees (with hotel reservation cards, etc.).
- d) The final copy of the program was printed a week later (3,000 copies on green) and delivered by messenger to all Leon County Schools, churches, State environmental agencies, the Florida Senate and House of Representatives, and private groups interested in the environment and headquartered in Tallahassee.
- e) A press release was sent to all Tallahassee radio and television stations a week before the conference.
- f) A press release went to all newspapers in the Tallahassee area a week before the conference--with two ads placed in the Tallahassee Democrat: one announcing Huston Smith's address in the Sunday, April 25th, Democrat, and another announcing Marjory Stoneman Douglas' speech in the Monday, April 26th, Democrat.

Copies of these releases, flyers, and advertisements, are contained in this section of the Final Report.

P R E S S      R E L E A S E

FOR IMMEDIATE RELEASE

FOR FURTHER INFORMATION CONTACT:  
Peter Butzin, Executive Director  
Common Cause in Florida  
222 West Pensacola  
Tallahassee, FL 32301  
(904) 222-3883

The United Ministries Center in Tallahassee has received a grant from the Florida Endowment for the Humanities for a conference on involving the humanities in decision-making on environmental policy. The conference will be held at First Presbyterian and Trinity United Methodist Churches on April 25th through the 27th. The conference is expected to attract a state-wide audience.

The main speakers include nationally acclaimed religionist Huston Smith from Syracuse University and Marjory Stoneman Douglas, a long-term Florida resident who has been prime mover in efforts to save the Everglades. Dr. Smith, holder of six honorary degrees, a number of national awards and author of four major books and numerous articles, will be addressing the topic, how do the humanities speak to environmental issues? Ms. Douglas has been active in a variety of humanitarian and environmental causes and author of books and articles about the Everglades.

Decision-making on questions of environmental policy is thought to be a scientific task involving empirical inquiry by natural and social scientists. According to Peter Butzin, former Director of the United Ministries Center and recently appointed Executive Director of Common Cause in Florida, "This common view omits the ethical questions and human aspirations which environmental quality decisions entail."

The conference will address the question, "What can the humanities say to environmental decision-makers, concerned citizens, and interest groups about public policy and environmental quality?"

The conference program involves dialogue among public officials, community leaders, environmental educators, scholars in the humanities (religion, ethics, philosophy, literature, history, etc.), and conference participants.

All sessions will be free and open to the public. For further information write: Rodney F. Allen, Environmental Education Project, 426 Hull Drive, Florida State University, Tallahassee, Fl 32306; (904) 644-5769.

# ENVIRONMENT & HUMANITIES



## A Conference on the Humanities and Decision-making on Environmental Policy

WHEN: Sunday, April 25th - 7:30 P.M., First Presbyterian  
Church, Tallahassee  
Monday, April 26th - 8:30 A.M.-10:00 P.M., Trinity  
United Methodist Church, Tallahassee  
Tuesday, April 27th - 8:30 A.M.-1:00 P.M., Trinity  
United Methodist Church, Tallahassee

Decision-making on questions of environmental policy is thought to be a scientific task involving empirical inquiry by natural and social scientists. This common view omits the ethical questions and human aspirations which environmental quality decisions entail.

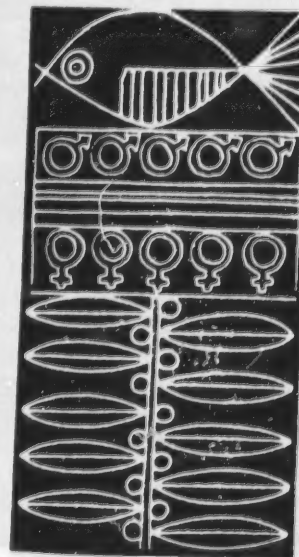
This conference will address the question "What can the humanities say to environmental decision-makers, concerned citizens, and interest groups about public policy and environmental quality?" The conference program involves dialogue among public officials, community leaders, environmental educators, scholars in the humanities (religion study, ethics, philosophy, literature, history, etc.), and conference participants.

In this Bicentennial year, with the focus upon Horizons, the time is now for reflection upon where we are and where we want to go.

There is no registration fee. The Conference is supported by the Florida Endowment for the Humanities, and planned with the cooperation of various civic organizations.

For Conference Program and additional information, write:

Rodney F. Allen  
ENVIRONMENTAL EDUCATION PROJECT  
426 Hull Drive  
Florida State University  
Tallahassee, FL 32306  
(904) 644-5769



Decision-making on questions of environmental policy is thought to be a scientific task involving empirical inquiry by natural and social scientists. This common view omits the ethical questions and human aspirations which environmental quality decisions entail.

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In this Bicentennial year, with the focus upon Horizons, the time is now for reflection upon where we are and where we want to go.

There is no registration fee.

The conference is supported by the Florida Endowment for the Humanities, co-sponsored with the Environmental Education Project (Title I, HEA Community Service Program), Florida State University, and planned with the cooperation of various civic organizations and agencies.

Out-of-town participants might make reservations with:

The Tallahassee Hilton  
P.O. Box 113  
Tallahassee, FL 32302  
(904) 224-5000

The Holiday Inn-Downtown  
316 West Tennessee Street  
Tallahassee, FL 32301  
(904) 222-8000

## A Conference Exploring the Relationship Between ...



55

A-5

April 25-27, 1976

## Sunday, April 25th

First Presbyterian Church  
Park and Adams Streets  
Tallahassee

7:30 PM

Welcome C. Richard Tillis, Director, Florida Office of  
Environmental Education

Introductions, Robert A. Spivey, Provost, Arts &  
Sciences, Florida State University

"Religion and Nature"

Huston Smith, Thomas J. Watson, Professor of  
Religion, Syracuse University, New York

Response:

Arthur Canaday, General Counsel, Office of the  
Governor

Joel Kuperberg, Vice-President, Trust for Public  
Lands

Coffee and Dialogue

## Monday, April 26th

56

A-6

Trinity United Methodist Church  
120 West Park Avenue  
Tallahassee

8:30 AM

Coffee

Welcome, C. Richard Tillis

Setting the Stage:

The Concerns of Several Who Know Where The  
Action Is!

C. Richard Tillis, Moderator

Arthur R. Marshall, Citizens' Coalition for WATER!  
Harmon Shields, Executive Director, Florida Depart-  
ment of Natural Resources

John R. Middlemas, past Chairman, Department of  
Environmental Regulation Commission

O.E. Frye, Jr., Director, Florida Game and Fresh Water  
Fish Commission

Ken Woodburn, Environment Advisor, Office of the  
Governor

J. Hyatt Brown, Chairman, House Growth and Energy  
Committee, Florida House of Representatives

Dialogue with audience

11:30

*What Can the Humanities Say to Persons Facing  
Environmental Quality Decisions?*

Rodney F. Allen, Moderator

John Priest, Department of Religion, Florida State  
University

David P. Grounder, Department of Philosophy, Florida  
State University

Lawrence Cunningham, Department of Religion, Florida  
State University

John E. Stephany, Florida Association of the American  
Institute of Architects

Dialogue with audience

(One hour luncheon break will occur at a convenient  
point in this panel)

*Some Thoughts on the Humanities and Environmental  
Quality*

Carla Palmer, Florida Audubon Society

William Hammond, Lee County Schools

Small Group Discussions

Film: "Where All Things Belong"

4:00 PM

Adjournment

## Monday, April 26th

Trinity United Methodist Church  
120 West Park Avenue  
Tallahassee

7:30 PM

Welcome and Introductions

Shirley Taylor, National Sierra Club

"A Time To Decide: The Environment and Human  
Values,"

Marjory Stoneman Douglas, President, Friends of the  
Everglades

Response:

Raymond K. Shelton, Professor of Chemistry and  
Physics, Florida State University

Coffee and Dialogue

## Tuesday, April 27th

Trinity United Methodist Church

8:30 AM

Coffee

*When It Comes to Environmental Quality and Policy  
Decisions, What Do We Want To Say?*

Rodney F. Allen, Moderator

Chris Jensen, Florida Petroleum Council

William McGill, Tallahassee-Leon Community Action

Shirley Taylor, National Sierra Club

Art Heltgren, Florida AFL CIO

10:15

Response:

John S. Hutchinson, Leon County Schools

David E. LaHart, Regional Director, Florida Wildlife  
Federation

11:00

*What Can the Humanities Say to Citizens About  
Environmental Quality Concerns?*

Peter A. Butzin, Moderator

Richard Rubino, Department of Urban and Regional  
Planning, Florida State University

Louise Blackwell, Department of English, Florida A&M  
University

Charles William Swan, Department of Religion, Florida  
State University

Jackson Lee Ice, Department of Religion, Florida State  
University

Dialogue Sessions

1:00 PM

Final Comments and Evaluation

C. Richard Tillis

Peter A. Butzin

P R E S S   R E L E A S E

FOR IMMEDIATE RELEASE

FOR FURTHER INFORMATION CONTACT:  
Dr. Rodney F. Allen  
ENVIRONMENTAL EDUCATION PROJECT  
426 Hull Drive  
Florida State University  
Tallahassee, FL 32306  
(904) 644-5769

In this Bicentennial year, the time is now for reflections upon where we are as a nation and where we want to go.

As a part of a two-day conference on the environment and the humanities, Professor Huston Smith of Syracuse University, will present a free, public lecture at 7:30 P.M., Sunday, April 25th at First Presbyterian Church, Adams at Park in downtown Tallahassee.

Professor Smith is the author of Religions of Man, outstanding teacher and scholar.

On Monday night, April 26th at 7:30 P.M. Marjory Stoneman Douglas will present a free, public lecture at Fellowship Hall of Trinity United Methodist Church, Duval at Park in downtown Tallahassee.

Ms. Douglas is author of the best seller, The Everglades: River of Grass, and President of Save the Everglades.

P R E S S   R E L E A S E

FOR IMMEDIATE RELEASE

THE PRESS IS URGED TO  
ATTEND

FOR FURTHER INFORMATION CONTACT:  
Professor Rodney F. Allen  
Environmental Education Project  
426 Hull Drive  
Florida State University  
Tallahassee, FL 32306  
(904) 644-5769

The relationship between the environment and the humanities will provide the topic for a two day conference in Tallahassee commencing April 25th. The program includes addresses by Syracuse University's Professor Huston Smith, outstanding teacher and scholar in the field of religion, and Marjory Stoneman Douglas, noted author and environmentalist.

According to project co-director Rodney F. Allen of Florida State University, "In this Bicentennial year, the time is now for reflections upon where we are as a nation and where we want to go." He continued to point out that the decision-making process on questions of environmental policy is thought to be a scientific task involving empirical inquiry by natural and social scientists. The program's planners emphasize that this common view omits the ethical questions and human aspirations which environmental quality decisions entail.

The conference will address the question, "What can the humanities say to environmental decision makers, concerned citizens, and interested groups about public policy and environmental quality? The program involves dialogue among public officials, community leaders, environmental educators, scholars in the humanities and conference participants.

The conference will begin with Professor Smith's lecture at 7:30 PM, Sunday, April 25th at First Presbyterian Church, Adams at Park in downtown Tallahassee. It will continue all day Monday in the Fellowship Hall of Trinity United Methodist Church, Duval at Park, where Ms. Douglas will speak at 7:30 on Monday evening. The entire conference is free and open to the public. It is made possible through a grant from the Florida Endowment for the Humanities.

## APPENDIX B

### INVITED SPEAKERS WHO COULD NOT PARTICIPATE

Unfortunately, several persons on the original "proposal program" and some of those invited after funding could not participate. This was largely due to other commitments -- a problem that can be overcome in the future by having a much longer time period between funding by the Florida Endowment for the Humanities and the dates for a conference. For example, if we had been funded in March and planned to hold the conference in November, almost all of the invited speakers could have participated. While we originally thought that a meeting while the State legislature was in session was a good idea, it turned out to be dysfunctional. Future sessions should be planned at other times.

Hon. D. Robert Graham, The Florida Senate, and Hon. Robert L. Shevin, Attorney General, State of Florida, had meetings in Miami on Sunday evening, April 24th.

Donald Dunlop, Vice-President, Florida Power and Light, could not participate in the Tuesday panel.

John T. Foster, Jr., Department of Sociology, Anthropology, and Human Service, Florida A & M University, was involved in preparing courses for his summer teaching and did not have the time for an adequate preparation for this conference.

W.D. Frederick, Jr., Chairman, Department of Environmental Regulation Commission, could not attend, but the past chairman was able to participate.

John F. Reiger, Professor of History, University of Miami, could not participate due to other commitments.

Hon. Guy Spicola, The Florida Senate and Chairman, Committee on Natural Resources and Conservation, could not participate, due to Senate business; however, Hon. J. Hyatt Brown, The Florida House of Representatives and Chairman, House Committee on Growth and Energy was able to come and to participate.

Art Halgren, Vice President, AFL-CIO, was unable to participate due to his recent illness.

Mr. Harmon Shields, Director, Department of Natural Resources, was out of town attending to a matter of State policy, but was represented at the conference by Mr. Carleton Jackson.

APPENDIX C

MATERIALS DISTRIBUTED AT THE CONFERENCE

C-1

## EARTHCARE

The EarthCare Conference held in New York City during June, 1975 sponsored by the Sierra Club and National Audubon Society adopted this Declaration of Interdependence:

*We the people of planet Earth, with respect for the dignity of each human life, with concern for future generations, with growing appreciation of our relation to the environment, with recognition to the limits of our resources, and with need for adequate food, air, water, shelter, health protection, justice, self-fulfillment, hereby declare our interdependence and resolve to work together in brotherhood and harmony with our environment to enhance the quality of life everywhere.*

Statement by Arthur R. Marshall, Chairman: Panel on Fresh Water Wetlands, EarthCare Conference, New York City, on June 5-8, 1975. Panel Composition: Dr. Mohammad Reza Amini, Iran; Professor G.V.T. Matthews, England.

### INTRODUCTION

I now present myself as your final panelist. In contrast to Mr. Amini and to Professor Matthews, I am (from the world view of EarthCare) a neophyte. My life involvement (twenty-five years as an environmentalist and ecologist) has to this moment been with "FloridaCare." Thus, I have been eminently parochial.

There is, therefore, legitimacy to the question as to whether my experiences can have meaning in the world view. My belief is that they can, for these reasons:

- 1) All of the life on earth (plant, animal and human) shares in common a dependence upon the maintenance of viable life-support systems;
- 2) Vast numbers of earth's life forms face the statistically absurd proposition that life-support systems are threatened now as never before in earth history;
- 3) All such systems are interconnected and all operate under the same natural laws; and
- 4) The widespread malfunctioning of life-support systems is due largely to the explosion of the human population and to the multiplying effect of its rising demands.

Because these problems are common nearly everywhere, we can profit from lessons learned anywhere, however parochial.

### ASSAULT ON THE WETLANDS OF FLORIDA

The wetlands of Florida (salt, brackish and fresh) have been under assault. This is in consequence of general affluence, tunnel-vision use of modern technology and the longest sustained migration any modern American state has experienced.

It is a sad process to behold. An endless flow of newcomers creates a market demand for homesites on or near the shores of lakes, rivers and bays

(a demand which entrepreneurs are pleased to accommodate by dredging, filling, and draining the wetlands of the state) Florida's most valuable life-support systems. The sad part is that many of these same people become Florida's most effective environmentalists, about five years too late.

#### DESTRUCTION AT HIGH SPEED

Many observers of the Florida environment have noted the speed at which it is being degraded. In much less than a hundred years, many of its major environments (both wild and urban) have been degraded to levels experienced in other states only after two or three hundred years of human disturbance.

Florida is a grandiose uncontrolled environmental experiment. Beyond the affluence, the revered technology and the growth, in fact, underlying all of them is the little-noted fact that the peninsula has much less ability to absorb the disturbances of man than most other states.

The peninsula is surrounded by sea water which is "eager" to rush in. It is underlain by porous limerock strata which are also filled with salt water residual there from the events of its geologic history. As consumption thins the lenses of shallow fresh waters which overlies the residual salt layers, those ancient chloride waters rise into the fresh water strata.

The peninsula is a freshwater "island." Fresh water supplies are derived solely from local rainfall which comes in a three to four month rainy season. That short-term recharge must serve all needs for an ensuing dry period of six to eight months duration.

The bays, lakes and rivers of the peninsula are mostly less than fifteen feet deep, a condition which means that "dilution as a solution to pollution" never had much meaning there.

About one-third of the peninsula (the coastal plain) lies less than twenty-five feet above mean sea level. Thus, the lowering of surface water level of even a foot or two can drain thousands of acres of wetlands in that nearly level land.

This array of severe environmental constraints, coupled with massive human disturbances, has meant that I have been able to observe within twenty-five years degradations of natural resources to a degree which would require several life-times in many other states. My experience has been similar to that of a manufacturer who tests a proposed new product by subjecting it in days or weeks to stresses which it would sustain in normal use only after months or years.

We should look closely on sensitive lands, for they can tell us much we need to know, and they can do it easily within the life span of one generation of observers. In a third world counterpart to sensitive Florida, I often think of the Sahel.

#### WHY PROTECT WETLANDS?

The first question confronting this symposium is, Why Protect Wetlands? We can't really gain anything by protecting them, we can at best merely retain their values which were there all along.

These are some results we get when the wetlands go.

#### HOW DO WE PROTECT WETLANDS?

This to me is the greater question confronting this symposium, if for no reason other than that it is a positive one. How much we all realize that we need liberating doses of that!

In fairness to the environmentally concerned people of Florida, I must tell you that they have not stood idly by. I think it accurate to say they have generated in countless ways an awareness of the values of wetlands (and of other life-support systems) which is not easily surpassed. Developers are on their toes about environment; agriculturalists are following a similar course toward environmental awareness.

Many administrative agencies of government (local, state and federal) have genuinely absorbed some injections of environmental hormones. Some still stand in line, of course, to get their injections. The same statements can be made of those in government who enact ordinances or laws, or of those who interpret them.

Clearly the struggle is still on. Nevertheless, I believe we can now learn some meaningful lessons - lessons of potentially wide application - from that struggle in Florida. That is my reason for coming to this Conference.

#### A PROGRAM FOR EFFECTIVE ENVIRONMENTAL ACTION

The balance of my statement consists of certain principles, methods and philosophies (an environmental "code of action" which I have assembled over twenty-five years) which I believe are applicable to such struggles anywhere. Since these are my own formulations, I alone share blame for them.

I know the list is not complete; nor are its elements perfected. I doubt they ever will be simply because no one - not all of us together - are masters of the intense and complex game we play. I also recognize that ecologic differences, social differences, and governmental differences will necessitate local modifications of my basic concepts, but I doubt that fundamental revisions will be necessary.

I put these thoughts before you - perhaps with more audacity than sagacity - for the reason that they deserve wider attention, analysis and strengthening - for the protection of wetlands and of many other besieged life-support systems. The items are in no especial order.

1. All life-support systems (wild and urban) operate under the same laws of nature. All life depends on the continued viability of these systems. I therefore propose - in order to give direction to what seems a chaotic lack of purpose - that people and governments everywhere adopt the preservation of life-support systems as their primary aim and purpose for at least the next twenty-five years.

2. Certain repetitive phenomena are inherent in any life-support system which is significantly disturbed by man. I believe these phenomena are universal, universally applicable to all life systems. I express those phenomena in the following "algebraic notations:"

Wetlands are among the most ancient life-support systems. In eons past, they were the life systems through which countless species passed, in their evolutionary migration from the seas to the lands. Since evolution has no essential end, this migration through wetlands is undoubtedly continuing.

Wetlands sustain an enormous diversity of plants and animals, aquatic and semi-terrestrial. The values of diversity are known to us now - especially the fact that diversity commonly provides resiliency against diseases or other disturbances which monotony cannot do.

Wetlands are enormous natural absorbers of solar energy. They are effective collectors and repositories of the nutrients which slide and percolate down into them from uplands. They convert those nutrients through photosynthesis into living matter under the drive of the sun's energies.

Wetlands absorb and dissipate the energetic forces of storm and flood. They recharge ground water levels. They hold out the seas. They are the primary generators of the organic soils of the world. They contribute moisture to the atmosphere through evaporation and transpiration, thus helping to maintain the hydrologic cycle from earth to air and back to earth. They assimilate many of the wastes of man. They provide, in addition to food, intrigue, great beauty and diverse recreations for the soul of man.

#### WHAT DO WE GET WHEN THE WETLANDS GO?

We are learning in Florida what we lose when the wetlands go.

We have salt intrusions into fresh water aquifers where it need not have been.

The processes by which wetlands built up a store of peat and muck soils has been reversed so completely by drainage of wetlands that great agricultural enterprises which are based on those soils will end soon because the peat and muck deposits accumulated over 5,000 years will be consumed within twenty-five years.

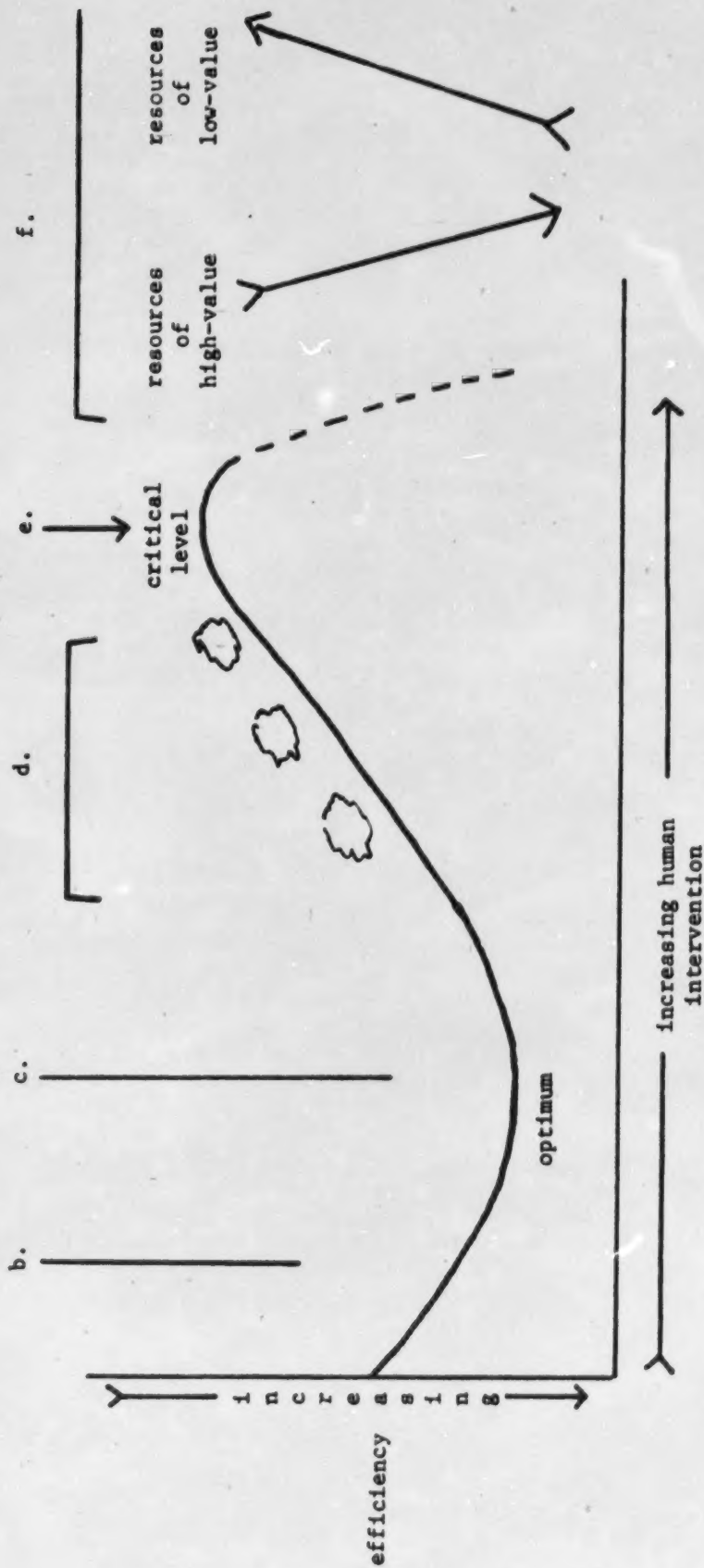
We have not just dozens, but perhaps a hundred wetland plants and animals whose existence is threatened in the Florida environment.

We alternate between floods which technology cannot prevent and drought with accompanying wildfires and water shortages which we cannot avoid.

We have destroyed much of the capacity of wetlands to assimilate wastes and, as a consequence, have helped convert a number of major fresh water lakes into eutrophic nutrient sinks.

We have lowered water levels in wetlands so much and so altered their seasonal regimes as to place great stress on a major national park, the Everglades National Park.

By draining wetlands, we have enabled urbanization to spread like weeds into former wetlands and urban energy demands to grow to levels we cannot long support - energy demands which in part are required to protect such developments against the "floods" they will experience because the developments should not be there.



CURVE OF EFFICIENCY

All of which says:

a. We are dealing with integrated systems in every environmental problem.

b. No pristine system is as efficient in maximizing the production of desirable forms of life as man can induce by rational intervention.

c. Intervention by man can bring life systems to a higher level of efficiency, to an optimum in production of desirable species of plants and animals. This is the "creative intervention" concept proposed by Dr. Rene Dubos.

d. Continued intervention by man along a given course of action will cause a decrease in efficient production of desired species because man doesn't know to stop. That decrease in efficiency will inexorably follow the accelerating path of an exponential curve. Its genesis will be announced to us by a series of symptoms of distress as the system undergoes increasing strain.

e. After some time period in which the viability of the system will become increasingly precarious, a critical level of efficiency will be reached. Pressures on the old system will then be relieved (like steam pressure through a pop-off valve) by a precipitous decline and conversion of the old system into a new one.

f. The new system will be very productive, but the species - and other values - which were prized in the old system will be largely eliminated and replaced by new species, and other values, which man does not highly prize.

g. These concepts are applicable to the behavior of such assorted systems as lakes, bays, wetlands, rivers, farms, forests and cities. They are also applicable to the behavior of that system we cherish above all, the human body, and are in fact, the primary basis of modern medical diagnosis and prognosis. All human bodies produce signs and symptoms of distress for which the physician searches in developing diagnoses and prognoses.

These concepts are universal in their meaning; they indicate that there are universal similarities of function in what have commonly been regarded as dissimilar systems. While simple accumulation of fact is a salient purpose of scientists, a higher purpose is to recognize and define similarities between functions, phenomena and systems which were never known to have them.

These concepts offer all of us an understandable mode of comprehending the functions of systems under human disturbances. They enable diagnosis of ecosystem conditions by the symptoms of distress they display at some point. They also tell us that in development of prognoses, we are often forced to make changes in direction of 180 degrees.

Finally, they announce that "treatment" of a system after it has released its pressures (i.e., collapsed) will be impossible at worst; costly in dollars and energy and traumatic in the sense of surgery at its best.

3. In addition to the ecological side of ecosystems questions, there is a societal side. This is clearly the tougher arena. The diagnoses and prognoses of scientists and of an array of other vital professionals are nothing more than informational if society fails to make effective, rational responses.

4. There are only three possible means for society to respond to the realities of life-systems. They are through voluntarism; through coercion; and through force.

By voluntarism, I mean the voluntary alteration of life-styles by individuals, organizations or institutions.

Coercion is especially the province of governments in the exercise of their powers to dictate what we can or cannot do.

By force, I refer to the unavoidable penalties generated by the systems themselves when voluntarism and coercion have both failed. There is no more appropriate example than the forces at work at this moment in this city around us. Voluntarism and coercion have been suddenly displaced by the stringent forces of the city system which neither the city government nor its people can escape.

Another force will constrain us beyond choice when the gasoline pumps again run dry because the natural resource - fossil fuel - has diminished. In Florida, the force of intermittent drought compels curtailment of water uses; the force of eutrophication of lakes compels us to seek other water sources; the forces generated when the peat and muck are gone from the Everglades will sharply narrow the options of the agriculturists.

The force brought into play by extinction will prevent us from fully restoring any collapsed ecosystem when any one of its species is gone.

5. It is impossible to find effective responses to our current predicaments solely in science and technology. Science and scientists are precluded by the ethics of that profession from covering the very questions society must ultimately ask and answer. It is, in fact, precisely the case that science and technology have contributed materially to the predicaments we find ourselves in: of pollution; population growth; drainage of wetlands; destruction of ecosystems; gross impoverishment of the poor; grosser enrichment of the rich; nuclear weapons and the intolerable demands of cities such as this one we are in.

It is also worth noting that political leadership turns more often than not to science and technology to bail us out - and particularly to further research in matters we already quite well understand - in order to avoid confrontation with the real decisions we all ought immediately to make.

The meaningful questions (the questions on which our futures and those of ecosystems turn) do not reside in science and technology; they lie in the cultural evolution of mankind. Matters which are not objective, not quantifiable and thus far too little observable; matters which are not repeatable in controlled experiments; matters which are totally beyond the purview of science as described by its own ethics.

They are matters of the human spirit and the human heart.

Just as we have learned to recognize the reality of biological evolution, and more recently of scientific and technological evolution, we must now concern ourselves with cultural evolution.

These core issues are only secondarily matters for concern by science and technology. In fact, those endeavors helped measurably to get us into our predicaments in the first place. How else did population grow, and resources dwindle, and pollution spread? How else were life-systems mangled? Mankind survived more than a million years without science and technology and without our panoply of perplexing problems. Some few primitive peoples on earth still do.

The best that science and technology can do is to help ease us back from the precipice we are on.

Science can roll back the curtains of ignorance which surround us. It can make meaningful diagnoses and prognoses of our problems - but it cannot make the subjective choices that mankind now must.

There are, to be sure, scientists who do participate in making those choices, both personally and in encouraging others to do so. But when scientists do these things, they are no longer performing as scientists - they are performing as concerned human beings who know a little more of the realities than others do. In such performance they relinquish, however momentarily, the constraining ethical mantle of their chosen field.

When governments, in their indifference or innocence, devote their liberal resources solely to science and technology in moves to resolve environmental problems - as I have often seen them do - they are ignoring and often evading the central issues. Should not government, for instance, support this Conference, and countless individuals and organizations of like bent who struggle with meager personal resources to effect changes that are to the issues, that can serve to alleviate the array of problems in the world?

6. One of our greatest problem areas is our enormous drive to specialization wherein we try to do merely one thing. That is impossible in a systematized world. It is tragically true that successes in pursuit of single goals have produced many of our present environmental failures and dilemmas.

We have specialist tendencies in education and the professions; in individual drives for wealth and power; in corporate and municipal drives for growth. Government itself is organized around agencies whose legislated goals are specialized to build roads, to construct flood control projects, to go to the moon. None of which is necessarily evil except that each ignores processes, the effects on life-support systems.

We often speak of interdisciplinary efforts, wherein concern with effects on whole systems is the central goal, but our efforts therein are certainly minimal.

Over time, specialization has proceeded in a constantly narrowing pattern:



This process, coupled with overdrafts on earth's resources, has produced situations in which interdisciplinary examinations of issues are sorely needed.

We need to bring essential specialists together in holistic groups and to reverse our philosophic direction toward a broader integrating base.



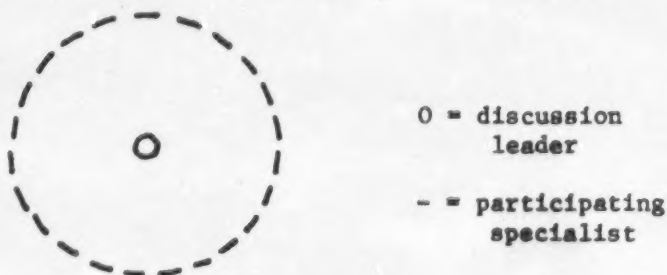
7. There are no renaissance persons - there can no longer be. But there can be renaissance groups of specialists each of whom contributes that which he is able to the interacting brain mass of such a group. This requires innovative organization to be creative and effective in diagnosis of environmental issues.

We tend in all our institutions to employ a standardized pyramidal hierarchy to accomplish designated goals:



This is a singularly effective method of accomplishing specialized and routinized goals. It is a singularly destructive method in regard to reaching integrated ecosystem goals, creative goals.

In dealing with processes, in seeking to maintain the viability of life-support systems, a totally new organizational approach is needed. In this, a discussion leader is needed to present the particulars of a problem to a cohesive body of concerned and qualified specialists for their inputs, their digestion and diagnosis. There can be no chiefs and no indians in this renaissance group.

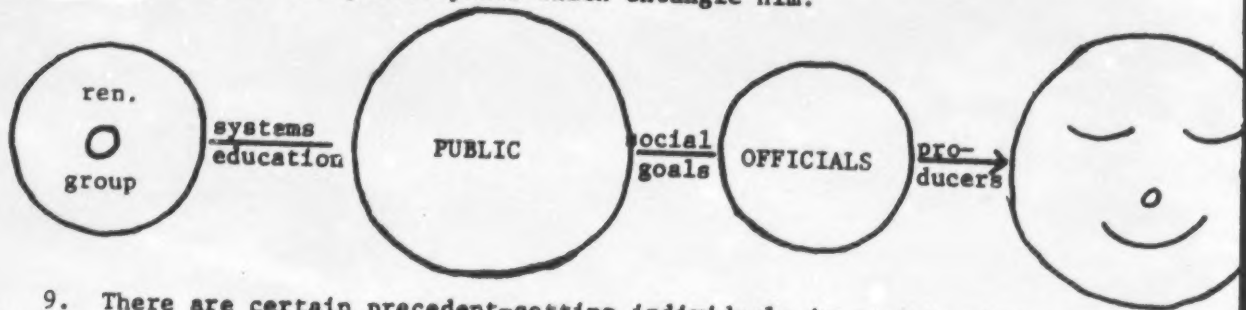


RENAISSANCE GROUP

Communications must move fully and freely in all directions; the product must be that of the group. I have worked in a dozen such efforts. They are at first exhausting. Through determination and persistence, the group finally comes together as one mind. Then all share exhilaration from knowing that the product is soundly conceived from the systems view.

8. At least in U.S. society, specialists on environmental issues torment themselves unnecessarily by going directly with their diagnoses and prognoses to elected legislative groups. The reason is simply that specialist solutions to environmental problems necessitate changes of approximately 180 degrees from society's entrenched goals. No elected official can of his own sponsor such changes if he wishes to survive. He is tangled in a web of ambition for growth, higher energy consumption, speeded production, etc., from which he cannot extricate himself.

Changes of such magnitude have always come about in the U.S. through cultural evolution of the American society. Thus, the product of any holistic renaissance group must be used primarily to educate the electorate in the realities of our predicaments. This is the way to free the elected official from the tyranny of the philosophies which entangle him.



9. There are certain precedent-setting individuals in society whom environmentalists should seek out and support and whose techniques and successes should be carefully analyzed for re-use elsewhere. They are concerned professionals, concerned citizens; concerned public employees and especially concerned women who have accomplished environmental goals. We should especially seek out concerned young people and support and train them as necessary because they have greater flexibility than their elders to modify intolerable lifestyles as well as more abundant energies.

10. It is not necessary to beat the drums. The truth is enough, and you can live with it firmly through any siege.

11. Even though you need not beat the drums, still you must remember that as an environmentalist you are not participating in a tea party. You are engaged in a struggle for the survival of earth and man that you can win only through profound re-ordering and re-direction of dominant social goals. You will, therefore, encounter some persons who will dispute your positions with venom if necessary. Resistance to Change is the Source of All Pain (from Buddha, via Timothy Keyser). Purring will get you nowhere.

12. We cannot expect to go from A to Z in one step in reaching environmental goals. We can go from A to B to C and occasionally we can skip a step or two. Because of the hard realities of this, we should always keep goal C in mind while reaching goal B. But the moment goal B hoves in sight, reset your goal to C or D or E.

13. On compromise. Do not accept compromise as a settlement of an issue when it is merely the most popular accommodation between a series of fallacious propositions. The product of such an approach will itself be fallacious. Valid compromise can involve itself only with the length of steps to be taken along a new and viable path. From A to B and so on.

14. It is regrettable but true that the most precipitous our environmental predicament becomes, the more likely we are to effect change. Hang on a little longer. We all need the threat of increasing threat to goad us.

15. Aim to set precedent, no matter how small the case. It is far easier to expand a precedent than it is to set it in the first place. But you must in the first instance carefully pick a case with winning ingredients to set precedent, for if you lose you shall have to live with a miserable precedent for a long time.

16. Keep in mind that ecosystems have maintained man for more than a million years. It's reassuring.

17. Environmental programs have got to become more people-oriented than before. People who with good reasons are fearful today, are not likely to be ardent supporters of environmentalists who present only negative positions. We must promote employment; self-dependence; craftsmanship; the joy of work; abandonment of the rat-race in favor of pleasurable low-energy life-styles; concern for others; a sense of community and of heritage as valid both for the environment and for people.

18. Environmentalists should meet often with their cohorts - to learn, of course, but also to reinforce their spirits and their convictions through contact with kindred souls.

19. Avoid with all your worth the foreclosure of options on life-support systems. Once one is destroyed, it is pure hades to restore it.

20. Promote the idea that we cannot develop all our lands and waters. Nature provides some valuable free services to us - services which we will increasingly require as energy supplies dwindle.

21. Remember a lesson hunters and fishermen learned after some antipathy some years ago, the concept of "bag limits." Prior coercive invocation of "bag limits" by government, hunters and fishermen were sure they could never be happy under that regime. Now they all brag about getting their "limit." Our society needs "bag limits" in regard to life styles of individuals, corporations and governments if we are to avoid the forcing functions of strained life-systems. Further, we might brag about it!

22. Many environmentalists think first of how to achieve environmental goals through government. Of course, we need all the support we can get from government. We should also note, however, that many admirable goals have been accomplished by individual doers in their own communities and regions. We should honor them and regard them as the effectives they really are. In any event, government tends often to follow along the paths set by these people, if only through reverse coercion! For this reason, I recommend the establishment, the support and analyses of the effectiveness of the methods of at least a small core of local leaders. They should be maintained as a citizen effort

in counterpoint, for instance, to the Federal Department of the Interior or to the United Nations Environmental Programmed: LEAP - Local Environmental Action Program.

23. Finally - when the boat is sinking, one bails. After it sinks, one swims. And prays.

These are some thoughts on saving fresh water wetlands, and other vital life-support systems.

I offer these thoughts freely to you and to this Conference and especially to young environmentalists, in the hope that my concepts will shorten their time of maturation - to much less than my own twenty-five years.



"God's country?—Well, I suppose it is.  
But I own it."

#### LAND-USE ISSUES

In September, 1972, the Citizens' Advisory Committee on Environmental Quality (Washington, D.C.) appointed a task force on land use policy, issues, and alternatives. In 1973, that task force published its report. The following paragraphs are reprinted from that report as published in Report to the President and to the Council on Environmental Quality (Washington: Government Printing Office, October, 1973), pp. 14-15, 16-17, 19, 21-22.

- There is a fundamental need in the United States for a vast amount of new development, just to house those who are already born or whose birth is clearly foreseeable before the year 2000. During the 1975-85 period, the United States will experience a rate of household formation a third higher than it experienced during the period of 1965-75. These needs cannot be denied. The continued freedom of people to move about where they please depends on a high rate of construction of houses and the facilities that must support them. Many Americans have moved socially and economically by changing their place of residence. Those who still wish to move up cannot now have the road blocked to them by arbitrary urban growth controls.
- At the same time, however, there exists a "new mood" among a growing number of Americans that causes them to be skeptical about proposals for new development and to question the advantages to a community of allowing more growth. This new skepticism is based partly on a new sophistication about the property tax costs of much new development. But it is also a response to congestion, destruction of environmental assets, and dissatisfaction with the quality of development. Overall, there is an emerging consensus that new private development projects should meet public objectives or not be permitted.
- A vast scale of environmental protection is needed for our most critical lands, along the coasts, in the mountains, and for the scenic farmland around cities. These are now threatened by all manner of new development, from conventional tract development or sprawl to vacation home sites made newly accessible by interstate highways. Local governments are incapable of stemming the tide of development and protecting treasured natural areas. States will have to devise new programs on a regional scale to protect "areas of critical environmental concern." (The Report points out that land-use legislation pending in the Congress is an important step toward achievement of this objective.)
- There is a related need to reform the land-use enabling laws of most States. Unalloyed local control is inadequate when important regional ecological systems or areas are involved, or when development that would pose tax or social problems to a local community is nevertheless needed by a regional or metropolitan population, or when proposed development is simply so big that it would overwhelm a local area and its effects be felt elsewhere as well. In these instances land-use laws must give a voice to a broader community of people not now heard in local decision-making. This means the States or their agencies in most areas, and it means that local home rule must be limited where growth decisions of greater-than-local impact are involved.
- A need also exists to adapt our laws, and even our constitutional doctrine, to protect the environmental character of land. The Fifth Amendment has been interpreted by some courts to prohibit the uncompensated regulation of privately owned land when the effect of the regulation is to reduce substantially the economic value of the land. This makes it difficult to save those areas (e.g., coastal wetlands, steep slopes, historic buildings) where any development at all might be destructive. The British are one free society that has evolved a legal tradition regarding property to permit society to allocate development where it chooses and to prohibit it elsewhere at no cost to the government. The United States also must find a way to move in this direction if governments at the State and local levels are not to be confronted continually with the "buy it or lose it" dilemma—which, given other claims on strained budgets, will usually mean that important open lands will continue to be lost.

### *The Taking Issue*

An issue discussed extensively in *THE USE OF LAND* is the control of development on private land. Recognizing that government should not—and cannot afford to—acquire all lands needed to protect open space amenities, the report explores the extent to which the use of private lands can be controlled for public benefit without purchase.

Basically, this involves interpretation of the language in the Fifth Amendment to the United States Constitution, which states "nor shall property be taken for public use without just compensation."

As the Task Force points out, one of the most difficult issues of interpretation arises out of judicial rulings that regulations restricting the use of private land can, if sufficiently restrictive, amount to a "taking" of the land for which compensation must be paid by the public. In thousands of cases, courts have had to determine whether a particular restriction went too far to be sustainable without compensation. Decisions and rationales have been widely divergent. The result is uncertainty about how far restrictive powers can go before expensive compensation must be paid. The interpretation of the takings clause is therefore a crucial matter for the future of land-use planning and regulatory programs.

There are two problems to be surmounted. First, many judicial precedents are anachronistic in light of the growing perception of land as a basic natural resource to be protected and conserved. Second, a widespread misunderstanding of the issue has raised exaggerated fear that restrictive actions will be declared unconstitutional.

The Task Force urges that the Supreme Court re-examine its earlier restricting interpretations and "declare that when the protection of natural, cultural, or aesthetic resources, or the assurance of orderly development is involved, a mere loss in land value will never be justification for invalidating the regulation of land use." Fundamental to the Task Force presentation is the experience of Great Britain, which has had considerably longer experience in urban land-use problems. Great Britain has abandoned the traditional concept that rights arise from the land itself and now treats development rights as created and allocated to the land by society.

The Committee believes that the Report develops a strong case for revised interpretations. This matter must be pursued in the courts, of course, and cannot be decided hastily. Nonetheless, the Committee urges that State courts and lower Federal courts not await action by the United States Supreme Court. We note, for example, the recent decision of the Oregon Supreme Court that overturned a zoning change that did not conform to a county's comprehensive plan. In essence, the court said that the developer must prove that his plan is good and that no longer must the people be required to prove that it is bad.

## Protection of Agricultural Lands

Extra efforts will be needed to preserve as much farmland on the outer edge of our urban areas as possible, not merely for the production of food but for the pleasant environment it provides. THE USE OF LAND discusses existing and proposed State actions to protect and retain this important land use. So far, the main reliance has been on preferential tax assessment, now in effect in about half the States. The basic idea is to take the tax pressure off farmers to sell for development by requiring that local governments assess farm property only at its farm value rather than at market value.

The Task Force believes preferential assessment is a temporary measure at best, the practical effect being merely to delay but not to stop inevitable urbanization, and in some cases actually to bring on the speculators. The problem is a lack of effective restriction. The farmers want to be assessed low; they also want to sell high, however, and they have bucked measures that would bind the land to open space use. The result, often, is the illusion of farm conservation. Because of the tax shelter such assessment can provide, speculators like to buy up farms for future development and then stage a farming operation so taxes will stay low until they are ready to develop. The Committee agrees that "provisions that grant [tax] reductions in the absence of permanent restrictions should be regarded as half-way measures, justified only when political processes will not accept permanent restrictions."

To be workable over the long run, farmland conservation requires that a bargain be struck. On one hand, the farmers should be given fair compensation for the development potential they give up; on the other, the public should be given assurance that the farmland will in fact remain farmland. One way is through the purchase by the public of the development rights to the farmland. The farmer continues to farm the land as before, the land remains on the tax rolls—and it remains open.

This still leaves several big questions to be resolved. Who is to decide what land is to be kept open, and which is to be developed? And what about the profits the non-farmland will now fetch? A farmland reserve, like a park, could greatly increase the development value of the other land in the area. Should the owners of the developable land reap all the benefits? For failure to grapple with these questions, many ambitious regional plans have foundered.

A promising approach is being advanced in New Jersey. It is based on the transfer of development rights. A municipality would designate the open spaces to be conserved, those to be developed. As development of the latter proceeded, owners of the open space land would sell their development rights to builders. With these rights the builders could develop their tracts to a higher density than otherwise. In effect, this approach would save farmland by clustering development and giving landowners a fair share in the rewards. This is the same principle preservationists are using in the city; by acquiring air rights to historic structures for later resale to developers of other properties, they are turning market forces to salvation rather than destruction.

*"At work here is the American ethic—rugged individualism, unlimited growth, every man for himself. But related to land abuse, I call it the buffalo hunter mentality—use up the resource until it's all gone, and then look elsewhere for new quarry. We can't do that with the land. It's a finite resource, and we've got to look at it in that context. All the land we're ever going to have is in front of us, and we can't accept our past use and misuse of it as a guide for the future."*

Governor Tom McCall of Oregon